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FOREIGN SELECTIONS.

MISSIONARY SOCIETY IN FRANCE.

Extracts from an Address of the Evangelical Missionary Society, established at Paris.

Such, indeed, is the spirit of genuine Christianity; far from being selfish, timid, and contracted, wherever it prevails, it inspires a tender compassion for the ignorant and the wretched, generous concern for immortal souls, and noble sacrifices for the salvation of those who are languishing in the bondage of Satan and sin. In proportion as we are convinced of our own need of a Saviour, and of our participation in the blessings and the triumphs of his Cross, in that same proportion our hearts expand in ardent desires that others may arrive, when "the us, & that the happy period may arrive, when "the ends of the earth shall see the salvation of God."

The fear, that, by our solicitude for the conversion of pagan nations, our own religious interests will be injured, or neglected, is a sentiment condemned, not only by the sacred writings, but by the uniform history of the church. To say nothing of Apostolic and primitive times, it is an incontrovertible fact, that in all those countries where the spirit of Missionary exertions now so remarkably prevails, the progress of real piety is more general and more rapid, than at any former period of their existence. Instead, therefore, of apprehending danger to the interests of religion from that which is at once the cause and the evidence of religious prosperity in other countries, let us rejoice in their happiness and imitate their example. In Great Britain, Germany, Holland, Switzerland, Denmark, the United States, even in Africa, and in the islands of the Pacific Ocean, Missionary Societies attest the reign of heavenly love and grace. Let not then the Protestants of France delay the hour of their blessedness; but let them hasten to display their gratitude to Him who has deigned to shed on them his inestimable blessings, by drawing closer the ties which bind them to the great Christian family, and by contributing, according to their ability, to those noble efforts which respect the universal spread of the Gospel of our Lord and Saviour Jesus Christ.

[After stating the plans of the Society to be the support of Missionaries abroad—the establishment of a Seminary at Paris for the study of foreign, and especially oriental languages by such as are preparing for foreign missions—and the formation of Monthly Missionary Prayer Meetings, the Address concludes:—]

We cannot terminate this statement of our plans and of our hopes, without conjuring you, dear brethren, to remember, that while we enjoy the knowledge of the Gospel and all its attendant blessings, hundreds of millions of the human race are wandering like lost sheep, ignorant of Him who is "the way, the truth, and the life." Let us consider our obligations to that Jesus who "died to redeem us unto God by his blood," and how little we have hitherto done for the promotion of his glorious cause. Let us contemplate His sufferings, who was "wounded for our transgressions, and bruised for our iniquities;" whose agonies have soothed our sorrows and have purchased peace for every child of Adam who believes in him. Let us constantly regard that sacred visage which was marred more than any man's—that mouth—sealed in silence before revilers and murderers, but which speaks when our wounds are to be healed and our souls to be saved—that mouth—does it not seem to address to each of us this mild but powerful appeal—this reproach at once gentle and so terrible, "Contemplate all that I have done for thee! What hast thou done for me in the person of my brethren? What hast thou communicated to them of all that I have bestowed on thee? Hast thou to the utmost of thy power, made them acquainted with the salvation that I have accomplished for the vilest of transgressors? Art thou ignorant that my Gospel must be preached to every creature under Heaven?"

Let us prepare to reply to this address from Him who is now our Saviour, full of mercy and of love, but who, ere long, will be our Judge. Let us remember that "the time is short, that the day is far spent, and that the night cometh when no man can work;" and that "whatsoever our hands find to do, we should do it with all our might." Finally, "let us be steadfast, immovable, always abounding in the work of the Lord, for as much as we know that our labor shall not be in vain in the Lord." C. V. VERHEIJL, Vice Admiral, Peer of France, President, Paris, Dec. 2, 1822. SOULIER, Pastor, Sec'y.

MAGNITUDE OF CREATION.

Having ventured an opinion that every planet in every comet in our system is inhabited, we have only taken a very imperfect view of the assembling works of the Divine Architect. There are about three thousand fixed stars visible to the naked eye. Every one of those stars is doubtless a sun, and each of those suns affords light and heat to another system of worlds. Let us only suppose that each of those suns illuminates as many planets as belong to our system. We shall state the number at two hundred, though it is believed that twice this number of comets, beside the planets, have already been discovered. This would amount to a small number when compared with the whole number of stars that have been discovered. The relative places of fifty thousand stars would be determined by the help of telescopes. Fifty thousand solar systems, each containing at least one hundred worlds! Five millions of worlds, all inhabited by rational beings! How do we seem to dwell in littleness! How small, how few, are the ephemerals of this little globe, when compared with the countless myriads who inhabit five millions of worlds! All those worlds, and every one of their inhabitants, are under the constant gaze of the Divine Being. Not one of them is neglected. "Great and marvellous are his works! how terrible his power!" —Dr. Williamson.

POLITICAL INTEGRITY OF DR. WILLIAMSON.

When in Congress, in 1791, it became his duty to vote upon the law passed in that year, imposing an excise on domestic distilled spirits, the celebrated whiskey law, as it was called, which gave to the western insurrection. In the debates on that subject, he took an active interest; and though he well knew that he was contradicting the sentiments of his constituents, he appeared as a decided friend and advocate of that law. On the day of its passing, and while the people were rejoicing in the hall, Dr. Williamson overtook a friend from whom he received this anecdote: the friend, informed him of the passage of the law, and added in his usual sententious manner, "I vote in its favour; I have discharged my duty to my conscience, but I have not discharged my duty to my constituents." I shall never again be elected to Congress; but that gave him no uneasiness; he thought it to be a right measure, he had voted with his conscience and his best judgment dictated,

and, as he observed, "he was not without the hope, that one of its effects would be, to lessen the use of a poison which was destructive of the morals and health of a numerous class of the people."

SCRIPTURE ILLUSTRATION.

"What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing." And when he cometh home, he calleth together his friends and neighbours, saying unto them, rejoice with me; for I have found my sheep which was lost." (Luke xv. 4-6.) "Other animals will find their way back when they have wandered from their home; but it is rarely, if ever, known that the sheep traces back its footsteps to the fold from whence it strayed: if it return at all, it returns by chance, and not by any foresight of its own." (Simeon's Sermon, "The Churchman's confession, or an appeal to the Liturgy," p. 11.) "I have gone astray, like a lost sheep: seek thy servant, for I do not forget thy commandments." (Psalm cxix. 176.) "All we like sheep, have gone astray: we have turned every one to his own way." (Isaiah liii. 6.) Dr. Dodd, in his valuable discourses on the parables, in that on the lost sheep, speaking of verse 6th, says, "It is greatly more than probable, that in this particular, of the parable, our Saviour alludes to the same well-known custom amongst the Jewish shepherds, who it is possible, made it a point of duty and good neighbourhood, mutually to congratulate each other on the recovery of any lost sheep; and it is by some conjectured that the words, 'Rejoice with me for I have found my sheep that was lost,' might be a kind of choral song used upon some such festivities."

SHEPHERD'S BUSH.

I never see a shepherd's bush in our open fields, the hawthorn in the dale, under which the shepherd sits, and tells his tale, or number of sheep, the bush sometimes sheared or clipped into a regular form, and sometimes growing free and spreading,—but I think of Moses keeping "the flock of Jethro, his father-in-law," in "the desert" at "the mountain of God," when "the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush; and he looked and beheld the bush burned with fire, and the bush was not consumed." (Exod. iii. 1, 2.) This emblem of the Israelites, unconsumed in the furnace of affliction in Egypt, and of the church amid persecution, is too often likewise an emblem of a pastor in his parish, enduring the flames of persecution and strife, but preserved unconsumed by the good providence of the great I AM, who sees his affliction and delivers him.

SCRIPTURE ILLUSTRATION.

In the account of sheep in the Encyclopædia Britannica, speaking of the Catalonian flock of 2000, it says, "Four shepherds, and from four to six large Spanish dogs, have the care of this flock: the latter are in France called the *Pyrenæes* breed: they are black and white, of the size of a large wolf, a large head and neck, armed with collars stuck with iron spikes. No wolf can stand against them; but bears are more potent adversaries: if a bear can reach a tree he is safe; he rises on his hind legs, with his back to the tree, and sets the dogs at defiance. In the night, the shepherds rely entirely on their dogs, but on hearing their bark, are ready with fire arms, as the dogs rarely bark if a bear is not at hand." (p. 223.) This passage will illustrate the following one from Isaiah, (lvi. 9-12.) and show how great a vice it is in dogs to be dumb. "All ye beasts of the field come to devour, yea, all ye beasts in the forest. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day and much more abundant."

Anecdote.—Arthur Plantagenet Viscount Lisle, a natural son of Edward IV. had been committed to the Tower, on suspicion of a treacherous betrayal of the town of Calais to the French. His innocence being established, the king, Henry VIII. sent him a ring as a token of favor; and excess of joy at the unexpected termination of his captivity threw Lord Lisle into convulsions which deprived him of life.—British Critic.

Calvinism.—Calvinism, in its crudest form, is but truth ill-stated, or, if we may so express it, truth out of drawing; its statements may sometimes require correction, but the denial of its principles must always involve error.—Eclectic Rev.

DOMESTIC SELECTIONS.

REMARKS OF A TRAVELLER.

Extracts from the Journal of a Southern Traveller, in New England.—Continued.

From Springfield we were accompanied by Col. J. E. T.—(a gentleman), by the way, whose hospitality would have done honour to a southern planter) on a visit to the new Collegiate Institution at Amherst. On our way we ascended Mount Holyoke, emphatically called the *Pinnacle* of New-England. I had heard that I thought an extravagant description of the grandeur and beauty of the prospect from this mountain, and prepared myself for a disappointment. But I was constrained to exclaim, "the half was not told me!" I could not think of a single object necessary to clothe the prospect with perfection of beauty, except a view of the ocean whitened with sails. But the river Connecticut, winding in slow and silent majesty through a vale of great fertility and in high cultivation, makes ample amends for this sole deficiency. The lands on the margin of this river, lying immediately under the eye of the spectator, present a scene of variegated and unrivalled beauty. In a wide extent of low grounds, one might see adjoining each other in immediate succession, fields of clover in full bloom, and of flax mixing the colour of its blue flowers, with that of its green leaves; the deeper green of Indian corn, and rye just beginning to turn yellow; in a word, the eye is feasted with the whole luxuriance of vegetation, and one associates the bountifulness of nature, with the industry, skill and taste of man. In addition to this, there is a full view of mountain scenery both near and distant. And there is a fine contrast between the wild and rugged features of the neighbouring mountains, and the well cultivated fields binding on the river. To crown the whole, one sees in various points of view as far as the eye can reach, lively and flourishing towns, with their long rows of elms and maples, and their handsome white steeples. Of these, twenty seven have been counted from the top of Mount Holyoke. These objects greatly heighten the pleasure of the spectator. The beauty of the

plains, the grandeur of the mountain scenery, and the wide extent of the prospect dilate the mind, and fill it with delightful emotions; and then the sight of so many spires pointing to the heavens, and designating places where the living God is worshipped, and the hopes of a blissful immortality are cherished, gives solemnity to the whole feeling, and turns the thoughts to that better, that heavenly country, of which the earthly Canaan was but a type. One is reminded of the "pure river of the water of life, clear as crystal;" of the "tree of life," the leaves of which "were for the healing of the nations;" of the removal of the curse; and of all the revealed glories of the heavenly inheritance. Associations like these give a higher tone and purer character to the feelings; they rise to ecstasy; and as one turns to catch if possible the whole scene at a single view, he can scarcely forbear exclaiming in the language of Cowper, "My father made them all."

But although we found it pleasant to be on the mount, it was necessary to descend; and here, as in many other cases, descent was not easy. We came down in safety, however, and pursued our journey to the pleasant village of Amherst. This is an interesting place, on account of a very flourishing academy, and an institution called the "Collegiate Institution of Amherst." It is so denominated, because the Legislature of Massachusetts refused, it is said by some without just cause, to grant it a charter. I do not pretend to know the true reason; but I know that the institution is in a prosperous state, under the presidency of Dr. Moore, and promises to afford material aid in promoting the important design of educating men for the ministry of the gospel. It has been intimated that there is rather too strong a tincture of orthodoxy here for the taste of some who have great influence in the state; and that this, united with the jealousy of rival institutions, prevented the passage of an act of incorporation. But I did not think it worth while to inquire into local matters of this sort; as an American citizen I rejoice in the success of every plan to promote sound learning, especially in union with vital religion.

Returning from Amherst to Springfield, we crossed the river Connecticut, and passed through the beautiful town of Northampton. This place was chiefly interesting to me as the former residence of president Edwards, the glory of New-England divines, and in the estimation even of many foreigners, the honour of the American clergy. The old house in which this great man lived, was regarded by me with veneration. But while he was enlightening the world and getting honour to his country by his writings, the people of Northampton conceived such a prejudice against him, that they dismissed him from his charge, and were unwilling that he should live among them. This event happened thus. Some young people in the congregation got into the way of reading and circulating loose and vile books, and of using very improper language derived from them. Mr. Edwards undertook to apply the discipline of the church in this case; but when it was found that children of some of the principal people in the town were involved in the charge, great opposition was raised to the measure, and violent prejudices were excited. The people were thus prepared to view the conduct of their minister with jealousy, and oppose any measure of improvement in the least degree unpleasant to them.

Mr. Edwards' predecessor had been used to admit to the Lord's table any who made a *visible* profession of christianity; that is, persons who made no profession of repentance, faith and holiness, but expressed a wish to be christians and enjoy church privileges. This practice prevailed for a considerable time after the settlement of Mr. Edwards at Northampton; but on examination, he was convinced that it was unscriptural, and determined on a change. This kindled a great flame. The people would neither hear him preach, nor read his writings on this subject. Nothing would satisfy them but a dismission, and accordingly he was dismissed by an ecclesiastical council! He removed thence to Stockbridge, as a missionary to the Indians, and afterwards to Princeton, N. Jersey, whence he shortly afterwards took his departure for heaven.

Some of the persons who were active in his dismission, afterwards expressed hearty sorrow for their conduct. But for a fuller account of this affair, if you wish to know more of it, you are referred to the life of President Edwards—I will make only one reflection on this brief narrative. It is a sad story for ministers of the gospel. They live in the affections of their people; and can be useful only as they are respected and loved. Yet a people who at one time seem ready "if it were possible, to pluck out their eyes and give them to their pastor," at another are alienated from him, and set themselves in violent opposition to him. "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." But a man of worldly prudence need not fear that the world will forsake him: for "men will praise thee when thou doest well for thyself." Yet a minister must take a special care not to be too prosperous.

But a true with reflections. From Northampton we pursued our journey down the river on the west side to West Springfield. There was the residence of the Reverend Doctor Lathrop lately deceased. He was a clergyman of distinguished abilities. Seven volumes of his sermons have been published, and have been well received by the public. Indeed he has been thought by many to be one of the very best writers of sermons, this country has ever produced. Yet I have been told that he left behind him in manuscript, between four and five thousand discourses, about as good as any that have been published. If I did not mistake my informant, here is an instance of astonishing industry and fertility of mind! I have not, however, read enough of his writings to be able to judge of them for myself; and I find that the opinions of others on subjects of this kind, are to be received with many grains of allowance.

On the 3d of July we took leave of our excellent friends in Springfield, and pursued our journey to this place. And here I cannot help recording the warm and generous kindness, and marked respect with which we were treated by the good people whose society we lately enjoyed. We went among them as strangers from the south; and this very circumstance, seemed in their judgment, to give a claim to the most unbounded hospitality, and the most affectionate attentions. I am well persuaded that the good people of the south and the north need only know each other, and carry on a free intercourse, to do away all local feelings of an unfriendly character. The collisions of ambitious politicians, the tricks of needy and unprincipled adventurers, and other things of a similar kind have created prejudices, which acquaintance will at once and entirely remove.

Our journey from Springfield to Boston was without incident worth notice, and of course without interest. We found the people everywhere preparing to celebrate "Independence day," as the fourth of July is generally called, and I was gratified to observe among my fellow citizens in this region, the same feelings which I have uniformly witnessed in all parts of the country. And

I could not help remarking too, a pretty strong determination to have good things to eat & drink, in honor of independence! In this I was reminded, as I often am of the story of the Massachusetts girl, who in time of the revolutionary war, ran to the door to see the Virginia troops—after looking for a time she exclaimed, with apparent disappointment, well, I saw mamma, they are just like us.

The only town of any note that we passed thro' in our way, is Worcester. This is one of the finest inland towns in Massachusetts. But I cannot tell you more of it, than you can learn from the Gazetteer.

And now, after the fatigues of a journey, and of an unclouded fourth of July, I must take a little rest. You shall hear from me again, after I have seen more of Boston, and examined the nations of the Boston folks a little more closely.

Till then I remain yours most truly, H.

CONVERSION OF A YOUNG MAN.

From the Christian Secretary.

Messrs. Editors.—I have tho't proper to communicate to you, the remarkable and interesting conversion of a young man, now most ardent in the cause of his Redeemer, altho' but a little time since he was an opposer to the faith of Christianity. I shall endeavour to relate it in his own words.

"At an early age my attention was frequently awakened to attend to the concerns of my soul. No means for my conversion were neglected by my pious and devoted parents. But all efforts proved fruitless and ineffectual. And thinking religion scarcely attainable, I came to a resolution to use all efforts in my power to disbelieve its truths. Presented with an opportunity of teaching a school in the town of O—, the inhabitants of which are mostly universalists or restorationists, I was presented with Winchester's and Ballou's writings, and with all the arguments these people could obtain. With eagerness I received the poison, determining to become a convert. But how sadly I was disappointed, after I had candidly searched for arguments, that not one of weight was grounded on the Scriptures. I immediately visited Mr. —, a preacher of this sect, and told him in confidence, that I was sometimes afraid that our doctrine would never do to die by, 'O,' exclaimed he, 'cheer up! I and all others often have the same fears, but we endeavour to banish them; and so must you if you would be happy.' I think I should have took up with his advice had I not so often been compelled to go to the Scriptures for arguments, and finding nothing there calculated to give peace but to the real Christian, I abandoned my system and fled to infidelity. Now it was that I began to store up arguments against all religion. And I now seriously determined to form infidelity into an organized system, and spend my life in hostility to what I called Christian superstition. I hated and feared the zealous Christian, but the bold and fashionable I despised for his inconsistency. By the assistance of the writings of Gibbon, Voltaire, Bolingbroke and Paine, I succeeded for a while to accumulate arguments in favor of infidelity. But when I came to take up the scriptures, the prophecies which have been and now are accomplishing, the miracles and prophecies of Christ, the wonderful circumstances attending his death, which were amply attested by profane historians, I found myself defeated. About this time the histories of the death of Voltaire, Altmont and Paine fell into my hands. Voltaire, although the most wealthy man in France, told his physician 'if you will save my life, I will present you with half my property; otherwise, I must go to hell, for this is my portion.' Altmont, who so early in life became a champion in infidelity, died with a hell in his bosom.—Paine who could ridicule religion, and blaspheme the Saviour of the world while in health, when he lay upon his death bed, would exclaim in the greatest torture of soul, 'Lord Jesus have mercy on me!' O! exclaimed I with the poet, 'Men may live fools, but fools they cannot die.' Conscience will at length awake and take revenge on their deluded souls. Death will make them wise when, alas, it is too late. The horror and distress of my soul was inexpressible. In this distress I continued for some weeks, until at last, under a deep sense of my wretched, undone situation, I think I felt willing to throw down the weapons of my rebellion, to come, a lost perishing criminal, and surrender myself to my Lord and Saviour Jesus Christ."

This young man is now preparing for the ministry, and we trust, as much engaged in forming societies and laying plans for the universal spread of the gospel, as he previously was in his mighty preparations for its overthrow. PERKINS.

Andover, Mass.

From the Christian Spectator.

CONVERSATION WITH A SICK MAN.

Some time since I was called to see a man in the last stage of a lingering complaint. Soon after my arrival, he requested his family to leave the room, that he might be alone with me. When the family had retired, he observed that he did not expect to live long; and then proceeded to acknowledge that he had without reason said hard and injurious things against me; for which he requested my forgiveness. In my reply I endeavored to show him his need of the forgiveness of God; and not only for this but for all his sins. To the correctness of my remarks he assented. He now appeared to be relieved from a degree of anxiety which was before visible upon his countenance.—Thinking that he was perhaps flattering himself with the idea, that if he died in peace with all around him, he should be safe, and knowing that his general conduct had been greatly at variance with the Christian rule I asked him if he thought himself prepared to die; he replied, he hoped he was. Again I asked, do you consider yourself a believer in Christ? He replied, I hope I am. To the question then put, "Will you state to me the grounds of your hope?" he answered yes. But after hesitating and rubbing his forehead a few moments, he complained that he had been taking laudanum, and he could not collect his thoughts then. Upon this, I said to him directly, you know that you have no reason to believe that you have experienced a change of heart, and that you are a true believer in Christ. At this he was greatly agitated, and in the midst of a flood of tears, said with great emphasis, yes. I know that I have not experienced a change of heart, and that I am not a true believer in Christ, repeating the very words which I had used.

I then asked him what he intended to do, suggesting that he certainly intended to do something before he left the world. He replied that he had thought of receiving the sacrament, and having his children baptized. But can you, said I, do this in sincerity? Will it not be mere formality and hypocrisy. The question was again put, what then do you intend to do? He replied, that there was not any thing that he could do; that he lay at the mercy of God. I then cautioned him against an unfounded reliance upon the mercy of God and left him.

Two or three days after he sent for me again.—At this time he asked me several questions res-

pecting the propriety of admitting unconverted persons into the Church. After I had given an answer to these questions, he observed that he had been advised to receive the sacrament and have his children baptized. I told him I did not doubt but that he might find persons, who would administer the sacrament to him, and baptize his children—and should this be done, it might give him peace of mind, but that it would be a false peace, and that its direct tendency would be to quiet him in his sins, and secure his eternal destruction. He replied with a sigh, I hope not.

A few days after I called again. He then told me with an unusual decision in his voice and look, that he had received the sacrament. I replied that the measure did not meet my approbation; but that it belonged to him to decide. He assented, and added that I had been faithful. I then assured him that unless something more was done, unless he became a new creature Christ Jesus, he could not enter the kingdom of God.—He sighed, but said nothing. From others I learnt, that previous to his receiving the sacrament, he constantly manifested great uneasiness of mind. But afterwards he appeared calm and tranquil.—The night after my last interview with him, his disorder became on a sudden more immediately alarming, and it was evident to himself that he could live but a short time. He was now very much alarmed. Being asked if he had not long expected that he should die soon, he answered, that he had all along indulged a secret hope that he should recover. An allusion being made to his having received the sacrament as a preparation for death, he said, "It is all nothing," and soon after expired.

APOLOGY FOR DRUNKENNESS.

[The following apology was published in a Pennsylvania paper in 1817. But as some of Timothy Dry's clients would doubtless like to have their impaired memories refreshed, and their consciences quieted by a second reading, we comply with the request of our correspondent, and lay it before them.]—Family Visitor.

"It appears from the public papers that the Synod of Pittsburgh have prohibited the use of ardent spirits, and have thereby condemned drunkards to suffer everlasting thirst; for if they cannot get ardent spirits in this world, it is not probable that they will obtain any in the world to come, however great their thirst may be. But with submission to the Synod, we may venture to allege, that before they pronounced a sentence calculated to place drunkards in purgatory before their time; they ought to have given them a fair trial. For, whatever the merits or demerits of those men may be, they are entitled by the constitution & the law, to trial by competent judges and a jury of their peers; and a drunkard has no peers in, above, or under the earth, except drunkards; therefore he cannot be condemned on constitutional & legal principles, but by the verdict of a jury composed of twelve drunkards, they only being his peers. Yet in the case in question, drunkards have been condemned without trial by jury of their peers, and by judges incompetent to the task, being destitute of that experimental knowledge of the subject which would have led them, when deciding on drunkenness, to make a liberal allowance for the thirst of the drunkard—an important point in the case. And that a general allowance ought to be made for the thirst of the drunkard, will appear evident when the influence and operation of that thirst is taken into view. Now it is well known, that there are men who have drunk their horses, cows, sheep, hogs, houses and lands, to allay their thirst, and still they are dry—extremely dry; and if they could have distilled their wives and children as easy as they can mash them, they would have drunk them too. Surely the thirst of such men is entitled to serious attention. On these principles, we move an arrest of judgment; and, with the most profound humility, submit to the consideration of the venerable Synod, the following statement of the advantages of drunkenness, supported by facts within the knowledge of the court.

1. Drunkenness has a legal and patriotic tendency.—Because drunkards pay their debts according to law, and furnish abundant employment for lawyers and sheriffs, justices and constables; and they support the government generously by paying more excise than any other class of citizens.

2. Drunkenness promotes liberty and equality.—Because it disposes the subjects of it to spurn all restraint human and Divine; and it brings down the proudest gentleman to a perfect level with the greatest ruffian, and renders their company equally agreeable and entertaining, as they are equally disposed to pour out a deluge of nonsense, billingsgate and blasphemy.

3. Drunkenness promotes legal science.—Because drunkards obtain an interesting knowledge of criminal jurisprudence, and a number of them study the penal statutes in those legal seminaries, commonly called jails and penitentiaries.

4. Drunkenness promotes domestic government.—For if you follow a drunkard home, you will generally find him raging and foaming; blaspheming and abusing his innocent, industrious and pious wife and children, who stand before him with fear and trembling, horror and anguish as silent as the grave, and as submissive as the slave chained to the car.

5. Drunkenness is subservient to orthodoxy & virtue.—Because drunkards demonstrate the doctrine of human depravity and degradation by arguments the most convincing and unanswerable; and they display vice, in an attitude and dress the most odious and disgusting.

6. Drunkenness promotes religion in general, and humanity in particular.—Because some men have no religion until they obtain a stiff grog, and their religion increases in proportion to the quantity of spirits which they may imbibe, until at length they become so extremely religious & humble, as to wallow in the mud along with hogs, for the edification of the spectators.

7. Drunkenness circumscribes the agency of the prince of darkness.—Because his infernal majesty, from long experience, has so much confidence in drunkards, that they will, directly or indirectly, render themselves and their families as miserable as possible, that he seldom interferes in the business. And whenever a drunkard appears in any company, the demon, on duty, puts on his hat, and leaves the room as his presence is no longer necessary.

8. Drunkenness prevents testamentary litigation and funeral mourning.—Because drunkards generally live their own heirs and die their own executors, and leave the world with the consent of their friends and neighbors. All which is respectfully submitted, in behalf of the thirsty, by their attorney in fact, TIMOTHY DRY.

DUTIES ARE OURS.—EVENTS ARE GOD'S.—This removes an infinite burden from the shoulders of a miserable, tempted dying creature. On this consideration only, can he lay down his head and close his eyes in peace.

Foreign Miscellany.

From the London Methodist Mag. for Jan. 1823.

ACCOUNT OF THE VEDAH.

A race of Savages, who inhabit some parts of the interior of Ceylon.

In the interior of Ceylon, a race of wild and independent savages are found, who have never been subjected either to the native Cinghalese or the European Government, nor indeed, in their present state, do they appear capable of civil government at all. Dr. Davey, in his account of Ceylon, mentions this degraded body of people; and we have received some notice of them in the following letter from the Rev. Joseph Roberts.

"In the course of my journey to Trincomalee, in the month of January last, I only saw one Vedah; the reason for this I suppose was, that the waters being much out near the coast, they had retired farther than they usually do into the interior. But on my return to Batticaloa I met with nine of these wretched sons of Adam, three men, four women, and two boys. They were exceedingly shy, and had it not been for an old Vedah, who informed me he had several times seen Europeans before, they would have been altogether inaccessible. Without any hesitation he accompanied me to the shed where I had to spend the night, and seemed much gratified with the attention he received. After some conversation I inquired if he had any family; he replied in the affirmative. Where are they? 'In the jungle.' Here I observed he was a little discomposed, but his fears were soon silenced. I wish you would bring your family here. 'They will not come.' Why? 'They have never seen a white man; they are much afraid, and besides this they are at a great distance.' But after using many persuasions and the promise of a gift, he set off into the jungle with a promise soon to return.

"After the lapse of a considerable time I heard some loud shrieks, apparently made by persons in great distress. On inquiring of the coolies as to the cause of the noise, they said the Vedah was bringing his family, and they were much afraid. I immediately went into the jungle in the direction of the noise, but the poor distracted creatures no sooner saw me than they gave a dreadful scream, and again rushed into the thicket. The Vedah said I must remain in the hovel, or they would never come near; upon my promising to remain in the place, he set off again after his distracted family. For a considerable time I heard him call aloud in the forest without receiving any reply; at last they answered, and begged he would not take them again; he answered, that they would not receive any harm, and that the great man had promised to give them some good thing. At last they consented to come, on condition that he walked first, and that they were allowed to remain at a distance.

"I, of course, remained in the Bungalow, and the family, consisting of the father, mother, son, and daughter, stood before me. A short time after this another family made its appearance, who had probably heard the noise. They, however, on seeing some of their tribe so near, appeared less timid, and joined themselves, though not without caution, to the group. I have often heard it asserted that they have a language of their own; differing materially from Malabar or Singalese. I called the old man, and asked him what language they used; he replied, 'Singalese and Tamil.' Have you no other? 'No.' But in what language were those people conversing? 'Singalese.' I found upon examination, it was nothing more than corrupted Singalese; which my boy in the first instance could not understand. I suppose the difference does not amount to more than that which exists between the dialects of the Northern and Southern counties of Britain.

"Their Tamil was equally barbarous. They pronounced it very short, and made one word serve for many purposes. But thinking they still might have a language peculiar to themselves, I requested the old man to tell me the names of different things in all the languages they knew; these I found agreed invariably either with Tamil or Singalese.

"I observed one little boy apparently much agitated, and succeeded, through his father, in quieting his fears; but in putting out my hand to take hold of him, he cried out and ran into the jungle with the swiftness of a deer: upon inquiring the cause of his alarm, the father replied that the Moormen sometimes stole their children, and they were seldom heard of again; two of his children had been taken from him in this way, but they had died of grief. I asked him to place one under my care, assuring him I would be the child's father, and give him plenty of rice and curry, and good clothes. 'Alas!' said the father, 'what can I do; two are gone, and if you were to take one, he would die as the others did, and I should see him no more.'

"I was much surprised to see that they had some tattered clothes about their bodies, as I had heard they were in a state of complete nudity. I asked where they procured the cloth; the answer was, that the inhabitants of distant villages gave it in exchange for honey, wax, and elephant's teeth. Some of them had a quantity of glass beads about their necks, which had been acquired in the same way. I offered the old Vedah a piece of bread which I had brought from Trincomalee, which he ate without any hesitation, but the others refused to taste, stating they were much afraid. On pulling out my watch I observed that it excited considerable attention, and I prevailed on them to come near to hear the beating, and they were much astonished and afraid, particularly so, when they observed the rapid revolution of the seconds-hand; this led them to retire to their former place.

"I inquired of the old Vedah, where they slept? 'On the trees.' But where do your wives and children sleep? 'On the trees.' But how can they climb? 'It is their nature.' Do you marry? 'We do not marry; we take a woman, and when we are tired of each other, we part and seek another.' What do you eat? 'Such things as we can get.' And what are they? 'Roots, deer's flesh, honey, and fish, when we can catch it.' Do you ever catch elephants? 'Yes.' How? 'We shoot them with the bow and arrow, and follow them till they fall.' What religion are you? 'I do not know what you mean.' Where do people go after death? 'We do not know.' How many Vedahs are there in those forests? 'We cannot tell.' Are there 500? 'Yes, more.' Are there 1000? 'We cannot tell.'

"It was now becoming quite dark; and observing some of them very impatient, I began to think what would be the most acceptable as a present: I had neither beads or knives with me, so I ordered the boy to bring a large cotton sheet, and divide it into pieces, and present them to the two oldest women; this, I saw, was a most acceptable present. The rest of the group began to look rather anxious, but I gave to them some fanans, with which they were also pleased, as they could purchase salt and other articles to be had only for money. Upon my telling them they might go, they immediately retired into their much-loved jungle.

"I shall not soon forget the wildness of expression in their features, particularly in the eye: their hair was disordered and brown with the sun. I could think of no comparison to mark the difference between them and my coolies, than that which exists between a wild bear just brought from the forest, and one that has been tamed. Their state is alike calculated to excite the attention of the Philosopher and the Divine. By comparing the poor Vedah with the Malabars who live in villages, he sinks almost to the brute. For his subsistence he has to depend upon the productions of the jungle, such as roots, plants, and fruits, and the uncertainties of the chase; and lives and dies like his shaggy companions of the forest."

The annual Fast in Vermont is appointed to be observed April 9th.

NEW ZEALAND.

Extract of a Letter from Mr. Kendall to the Rev. Dr. Waugh, Nov. 25, 1821.

The longer I am among the New Zealanders the more I am convinced that they sprung originally either from Assyria or Egypt. The god PAN is universally acknowledged. The overflows of the river Nile, and the fertility of the country in consequence are evidently alluded to in their traditions; and I also think the Argonautic expedition, Pan's crook, Pan's pipes, and Pan's office in making the earth fertile, are mentioned in their themes. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: when the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Query, Are not the Malays and the whole of the South Sea Islanders Egyptians? Is not O hina, or Hina, the ancient Queen of Heaven?

MISSION TO MADAGASCAR.

The Rev. J. Jeffreys, in a letter dated at Tananarivo, June 22, 1822, informs of his safe arrival at that capital, with Messrs. Jeffreys and the four artisans. The city of Tananarivo, the residence of Prince Ratafah, is built on a high hill. On coming near to the city, the Prince, with an English officer, and the two missionaries previously there, Mr. Jones and Mr. Griffiths, descended the hill to meet them. On ascending the hill, the guns at the top were fired, and the narrow streets were crowded with spectators. Some disciplined troops dressed in European style, were drawn up in the court yard of the king's house; and on entering, the drums beat, the soldiers presented arms, and King Radama received them in the most courteous manner. After dinner, they were conducted to a house appointed by his majesty. The artisans were allotted a piece of land on which they might erect houses and work-shops, and the king ordered that each should have two apprentices and a boy to serve him. The missionaries and the artisans are considered as completely settled; and the prospect of their usefulness to the natives highly flattering. The king solicits his subjects to send their children to the schools. The total number in the two schools is 85. On the 17th of June, King Radama visited the schools, clad in his state dress, and accompanied by two of his generals. The scholars were examined in reading, spelling, writing, and the first rules of arithmetic. The needle-work of the girls was also exhibited. The children were all clean, washed & combed, the boys having white shirts and trousers. The foundation of these improvements in the schools was probably laid by the missionaries who arrived before Mr. Jeffreys and the artisans. [London Missionary Chron.

From the London Investigator for January, 1823.

ORIGINAL LETTER.

From the Rev. JOHN BERRIDGE to Mr. WOODGATE.

Everton, Apr. 28, 1779.
DEAR BROTHER—Do you ask after my old Carcase? It is sorry, yet suitable; a better would not serve me so well. Or ask, what Returns I am making for Mercies received? Why truly, sometimes under rating the Lord's Bounty, sometimes over rating Myself for it. One while proud of what He gives, another while thinking He might give more. Mercies momentarily received, get few Heart-Thanks; yet if with-held, fetch many Heart-Risings. Seldom I value Mercies aright, till I want them; and seldom improve them aright, when I have them. Indeed, the best Return I seem to make, is Astonishment: astonish'd to see how good the Lord is, and how evil I am. Then I feel a little of that broken Heart, which God delighteth in; a suitable Frame for Believers on Earth, it stretcheth up Duty and Praise; and is sweetly enlarged in Sights above, who are ever more filled with Wonder and Love, and ever more filling God's Heaven with Praise. If all were not Gift and Grace, Gift to the needy, Grace to the unworthy, Heaven would be like this Earth, a subject for Boast, a Room for Contempt. Martyrs might whistle to others, who pressed too near, and bid them stand off. We are better than You.—Molly Magdalen would have no Companions in Heaven, but repenting Prostitutes; and the Cross-Thief no Associates, but Tyburn Penitents. As for the Perfectionists, if Christ knows where to put them in Heaven, I know not, but think they would class by themselves, and might scuffle with the Martyrs for Precedency. Brother, by feeling much of my own Heart, I know something of yours, and believe if God would humour your Wish, you would preach yourself into Hell by a Run of fine Sermons. How pleased we are to see a Congregation in tears, when we are in the Pulpit; but remember, though a wet Sermon breaks the Hearts of Hearers down, it raises the Heart of a Preacher up; and a dry Sermon often profits him more than a wet one. I usually find, in Myself and Others, that a wet Sermon claps a cloven foot upon the Preacher. Kind Regards to your Partner. Grace and Peace be with you both, and with your flock, and with your affectionate brother
JOHN BERRIDGE.
The rev. Mr. Woodgate, No. 30, Ironmonger's Row.

SCANDAL IN MINISTERS.

"Ministers are too apt to approximate to scandal; & the members of Christian Churches are not always aware of the evil of speaking evilly of the ministers of the sanctuary, nor are they sufficiently cautious in their remarks on each other. An offending brother should be treated with mildness, and won by conciliation; not irritated by threats, or hastily reproached; and at no time scandalized or slandered. Many valuable members of society have been ruined by too hasty a rebuke, or an ill-timed accusation; had persuasion been used instead of coercion, they might have been reclaimed. Advice would be oftener received without disgust, if it was more frequently given with discretion. Every body is ready to give advice, but very few know how to give it with a good grace. 'To convey counsel with delicacy, and to make instruction palatable, his labor is not in vain.' Advice ought to proceed from affection; it will otherwise be in its motives defective, and in its endeavours unsuccessful." Most people give advice through ostentation, and not with an intention to benefit the persons to whom they offer it; they think themselves superior to them while they are instructing them, and are therefore so much puffed up with vanity and self-conceit, that their designs are easily detected.—Investigator.

Domestic Miscellany.

From the Columbian Star.

SEAMEN.

The following extract of a letter to the venerable Mr. Eastburn, pastor of the Mariner's church in Philadelphia, is merely a specimen of the communications which he is in the habit of receiving, from seamen who have enjoyed the benefits of his ministry.

"Ship Jane, outward bound, Jan. 5, 1823.
"Reverend Friend—With serious pleasure we embrace the opportunity of returning our warmest thanks to you for the many tokens of your labors of love towards us, as respects the salvation of our souls. We sincerely wish that your labors may not have been in vain in the Lord; that the warnings we have had to flee from the wrath to come, may have an everlasting impression upon us. We in good ground, and bring forth fruit to the praise and glory of God our Saviour in all things; that hearts of all those who go down to the sea in ships, where we see the works of the Lord, and his wonders in the deep.

Oh! that all who love the Lord Jesus Christ in sincerity and truth, would pray for the salvation and safety of all mariners, as well as for pagans,

Jews, and others; that they would remember that it was through the instrumentality of sailors, that the gospel was brought across the Atlantic to shine in our happy country, where none dare molest or make us afraid. We know that the Lord will be merciful to all those who call upon him in sincerity and truth through our Lord Jesus Christ, whose blood cleanseth from all sin; but we cannot know this right without the teaching of the Holy Spirit; if so, oh! pray for us dear friend, for the effectual fervent prayer of the righteous availeth much. We firmly believe it is the desire of all the crew to fulfill the ninth part of the 119th Psalm (Dr. Watts'). There has been no profane language used by any on board, since we left Philadelphia. We sincerely hope the Lord may give you health and strength to carry on the work you have begun, the good effects of which we have already witnessed."

Signed by the crew of the ship Jane.

Another crew requested the prayers of the church, not only for their safety, but that their hearts may be changed and lifted up to the Lord in gratitude for his goodness to them.

A captain of one of these ships, when just casting off the fasts, said to a gentleman standing by: "See, every man is now on board, sober and attentive. This is the effect of the Mariners' Church, and if I was not afraid Mr. E. would publish my letter, I would write to him and let him know the change I behold among the sailors. They say they have knocked off swearing, and knocked off getting drunk, and attend to the Bible and good tracts."

From the Seaman's Magazine.

THE FUNERAL AT SEA.

It was a morning at sea. The sun had just risen, and not a cloud appeared to obstruct his rays. A light breeze played on the bosom of the slumbering ocean. The stillness of the morning, was only disturbed by the ripple of the water, or the diving of a flying fish. It seemed as if the calm and noiseless spirit of the deep was brooding over the waters. The national flag displayed half way down the royal mast, played in the breeze, unconscious of its solemn import. The vessel glided in stately serenity, and seemed tranquil as the element on whose surface she moved. She knew not of the sorrows that were in her own bosom, and seemed to look down on the briny expanse beneath her, in all the confidence and security of strength.

To the minds of her brave crew, it was a morning of gloom. They had been boarded by the angel of death; and the forecastle now contained all that was mortal of his victim. His soul had gone to its final audit. Grouped around the windlass, and left to their own reflections, the hardy sons of the ocean mingled their sympathies with each other. They seemed to think of their own mortality. Conscience was at her post. And I believe their minds were somewhat impressed with the realities of eternity.

They spoke of the virtues of their deceased messmate—of his honesty, his sensibility, his generosity. One remembered to have seen him share the last dollar of his hard earned wages with a distressed shipmate. All could attest his liberality. They spoke too of his accomplishments as a sailor. Of the nerve of his arm and the intrepidity of his soul. They had seen him in an hour of peril, when the winds of heaven were let loose in all their fury, and destruction was on the wing, seize the helm and hold the ship securely within his grasp till the danger had passed by.

They would have indulged longer in their reveries;—but they were summoned to prepare for the rites of sepulture, and pay the last honours to their dead companion. The work of preparation was commenced with heavy hearts and with many a sigh. A rude coffin was soon constructed, and the body deposited within it. All was ready for the final scene. The main hatches were his bier. A spare sail was his pall. His surviving comrades in their tar stained habiliments stood around. All were silent. The freshening breeze moaned thro' the corgage. The main topmast was hoisted to the mast. The ship paused on her course and stood still. The funeral service began; and as "we commend his body to the deep" was pronounced, I heard the knell of the ship bell—I heard the plunge of the coffin—I saw tears start from the eyes of the generous tars. My soul melted within me as I reverted to the home scenes of him whom we had buried in the deep—to hopes that were to be dashed with woe—to joys that were to be drowned in lamentation.

From the Southern Intelligencer.

LETTER FROM AN INDIAN.

Copy of a letter to a gentleman in Charleston, S.C. from ELIAS BOUTWORT, a native Cherokee Indian, late from the Foreign Mission School in Cornwall. Who well not foster by their prayers and their alms an Institution, where heathen youth can be thus enlightened and fitted for usefulness?

Creek Path, Cherokee Nation, Jan. 22, 1823.

Dear Sir,—I think myself under an obligation to write. I would certainly be guilty of the basest ingratitude, were I not to express the feelings of my heart, for the distinguished favour which you conferred on me, and my brethren. Heaven grant you prosperity, a long life of usefulness, and many happy days, regulated by the Religion of Christ, and blessed with Christian Philanthropy. It is more blessed—said our Lord and Saviour Jesus Christ—it is more blessed to give, than to receive. For there is more virtue in giving than in receiving. How happy must then those be, who freely give to the poor, when actuated by the principles of the gospel. Highest happiness consists in highest virtue. We are contented & happy in proportion to the degree of benevolence we possess. Surely then, Christians may strive to attain that height of humanity, which ensures the approbation of God and conscience. For happiness' sake many may be actuated to enter the list of missionaries, and go to the remotest parts of the earth, expose their heads to the winds of the northern climate, or to the piercing rays of the vertical sun—many a wealthy Christian for virtue's sake, may be induced to deny himself the luxuries naturally attending his situation—many for benevolence sake, have hazarded their precious lives—many a Worcester, many a Martyn, many a Brainerd, have fallen where God and humanity called them—have perished at the altar of duty. Why may they not—when even the men of the world have for the sake of ambition and worldly glory traversed the world, carried death and misery wherever they went—prostrated nations and kingdoms, and worked prodigies of iniquity? So far, then as the religion of Christ and humanity transcends in worth, the ambition of the world, and the indulgence of passions—so far ought the followers and lovers of the one, to exceed in diligence the devotees of the other. It has been a melancholy fact, the truth of which we cannot resist, nor should we wish to evade, that the children of this world have been wiser in their generation than the children of God. It is high time that all the professors of religion arise from their spiritual stupor and shew to the world the nature of their holy vocation, and the worth of what they profess. The lethargy of Christians will not advance the work of God, enlarge the bounds of benevolence, nor increase its adherents. Unremitted exertions are indispensably necessary to the furtherance of the gospel among the gentiles. Many more missionaries must be sent, and many more persons must engage to support them, before the gospel can be preached among all the nations of the earth.

It is however a pleasing thought, that Christians of all denominations are coming to their duty; begin to consider the wants of the destitute. The feelings of all people, particularly professors of religion in regard to missions, have changed greatly of late—a new preface of future good and the approbation of heaven.

I have written more on the above subject than I intended to have done; you will therefore forgive the prolixity. We write as our hearts dictate. I hope I feel the subject, in some measure at least.—Your present (Dr. Whitt's Theology) I value much. I can now have the opportunity of pursuing the study of Divinity. I think myself under great obligation to the people of Charleston, for the valuable books they gave me, as marks of their affection and benevolence. The Lord reward you all and make you blessings to many who are now in darkness.

My health is improving. I have rode considerably in the nation since my arrival; have visited most of the missionary stations. My respects to your family. A letter from you would be very acceptable
Yours, &c. ELIAS BOUTWORT.

From the Religious Intelligencer.

NOTICE.

The Executive Committee of the Agency of the Foreign Mission School, wish to give notice to the friends of Charitable Institutions, that a building is now wanted for the accommodation of said School, to be erected as soon as the means can be provided. It is proposed that the building be constructed of brick, and that it be about 60 feet by 30, on the ground, and two stories high. The first story to be divided into two convenient rooms, a hall, and a study; and the second into lodging rooms for the students, a room for the Library, &c. The probable expense of the building will be between two and three thousand dollars.

As it is not unusual for wealthy and benevolent individuals to be at the expense of erecting buildings for the accommodation of Literary and Charitable Institutions, the particular object of this notice, is to acquaint such persons, that there is now an opportunity, it is believed, of doing much good by furnishing the Foreign Mission School with such a building as has been described. Should an offer of this kind be made, it is proposed that the edifice bear the name of the Founder, or be otherwise named by him, as he shall choose.

Funds are also needed, to purchase a farm, for the benefit of the institution, and for the exercise and instruction of the students in the agricultural art.

The F. M. School appears to have been signally blessed of God, and promises to be of extensive utility in aiding the missionary operations of the present day. It appears to be rising in importance and in its prospects of usefulness. The present number of students is twenty-four; viz. 4 Anglo Americans, 8 Sandwich Islanders, 2 Stockbridge Indians, 1 Coughnawago, 1 St. Francis, 1 Tuscarora, 1 Oneida, 1 Narraganset, 1 Malay, 1 Chinese, 1 New-Zealand, and 1 Marquesas. It is expected, that it will soon receive a considerable number of additional members; among which are two Greek lads—the one from Smyrna, in Western Asia—the other, a son of the Greek Priest on the Island of Malte; also a young Jew from the Mediterranean, and a number of youths from the different Indian tribes of this continent.

With the views, therefore, which they entertain of the probable destiny of this favoured Institution, its Guardians feel a confidence in laying before the public as they now do, its present wants.
Cornwall, March, 1823. H. DAGGETT.

From the Pittsburgh Recorder.

JUVENILE MISSIONARY SPLIT.

"Out of the mouth of babes and sucklings thou hast perfected praise."

On lately visiting one of the Sabbath Schools, I discovered on the mantle piece, a small missionary box, labelled, "For the Ottawa Mission." It was found to be the property of the children of the school, who, from time to time, were putting into this their little treasury, small sums, for the purpose of raising money to purchase school and other books for the children of the Ottawa Indians. This box has since been opened, and the money, amounting to about two dollars, paid over to the Western Missionary Society, to be applied for the abovementioned purposes.

A gentleman, who visited one of our Sabbath Schools a short time since, happened to mention the interesting letters of Catherine Brown, the celebrated Indian convert. When the school was dismissed, he was surrounded by a deputation of charming little girls, who modestly requested a loan of the letters, that they might have the pleasure of reading the productions of a poor heathen girl, lately converted to Christianity. The application and demeanour of these dear little ones was so earnest, humble and intelligent, that none could have witnessed it without being sensibly struck with the great advance of their education. Much credit is due to their parents and teachers. It will hardly be believed that this interesting spectacle was exhibited in the most wretched, and one would think, the most wicked part of the suburbs of this city. Such, however, is the fact, and such the blessed effects of Sabbath Schools.

On examining sundry goods, given to the Board of Missions, for the Ottawa Mission Family, which left this city in October last, was found a small bag or reticle, carefully tied up, which appeared to be the donation of some charitable little girl, and contained two thimbles, six balls of wool, two dozen of needles, one pair of scissors, one paper of pins, and a variety of other small articles calculated to be useful to some Indian female, as she progressed in the arts of domestic life, under the tuition of the pious missionaries.

From the Evangelical Monitor.

A TRAGEDY MORE INTERESTING THAN A PRAYER-MEETING.

MR. EDITOR,—I lately spent a night in a considerable village in Vermont, where I learned the following facts. In that village, a weekly prayer-meeting had been attended for several years by a few, who mourned over the desolation of Zion, for the particular object of imploring the effusions of the Spirit upon that church and people. On the appointed evening, a gentle snow was falling, in consequence of which, only one person appeared at the house, where the prayer-meeting was appointed; and probably, the usual attendants thought the storm furnished them a sufficient excuse for their neglect. On the same evening, and in the same village, was an exhibition of a tragedy, where the terms of admittance were twenty-five cents, and notwithstanding the tax and badness of the weather, the spacious hall, where they assembled, was full of spectators.

The following are some of the reflections, which these facts suggested to my mind.

1. How deplorable must be the state of religious feeling, where hundreds will buy the privilege of attending a place of amusement in circumstances, which will even prevent the attendance of the devoutest worshipper of God in the social circle for prayer and praise!

2. Should not the professed followers of Christ in that place be humbled, that they manifest less zeal in the worship of God, than the men of the world do in the pursuit of pleasure?

3. Is there not much reason to fear that a very large portion of the inhabitants of that village are lovers of pleasure more than lovers of God?

4. Would such have been the facts, if the anxious inquiry generally prevailed among the inhabitants, What must we do to be saved?

5. Could those, who preferred this place of amusement to the house of prayer, cordially join with the devout Psalmist, A day in thy courts is better than a thousand?

6. I cannot repress the reflection that this crowd would have preferred the place for prayer, if they had duly considered their latter end, and that this house would have been thronged with anxious and trembling worshippers, and the other neglected, if there had been a general impression throughout the village, that each must speedily render an account to God, who hath commanded us to be sober and watch unto prayer.

Thinking that similar humiliating facts might occur, in similar circumstances, in other villages,

where the wise and foolish virgins are slumbering together, I am induced to offer these thoughts to the public through the medium of the Monitor, hoping that they may prove useful to many of your readers.

VIATOR.

TRIBUTE TO FEMALE PIETY.

In the sixth annual report of the American Bible Society, the number of whose auxiliary societies exceeds 300, it is mentioned that much has been done in the formation and conduct of auxiliaries by the female sex. The Managers state, that "many of their amiable countrywomen have shown peculiar zeal, and laboured with peculiar diligence in circulating the Holy Scriptures." The board have the pleasure of knowing that they have not only come forward with their gifts of money, but that they have also devoted their time and their talents to the work. The members of one small society have toiled industriously with their own hands; the proceeds of their labours, converted into money, have been remitted to your Treasury from year to year, and the sum which they have contributed now amounts to about four hundred dollars. Others, in more than one place in the Union, have gone from street to street, from house to house; they have visited the garrets and cellars of the poor and the destitute. They have laboured and they have persevered with the kindness, and tenderness, and patience which belong to their sex; and no dissuasive objects, no ignorance, no ingratitude, no obstacles have caused them to desist. They have furnished the Scriptures to the destitute, when it was proper to give, but more generally by inducing individuals to purchase; and, cheered by evident good which has resulted from their efforts, urged on by compassion for the numbers whom they know to be still needy, actuated by love to the Bible, and to Him who has given it to our race, having the blessings of heaven resting on them, they are resolved to continue their pious toils. The Managers cannot, in too strong terms, express their value of such assistants; and to the ladies of every place in our country, the Managers propose the example of their female coadjutors, who emulate the zeal and love of those disciples of Jesus, who "were last at his cross, and earliest at his grave."

For the Boston Recorder.

BIBLE CLASSES.

MR. WILLIS.—The subject of Bible Classes is one which at present excites some attention in this part of the community. By inserting in your valuable paper some accompanying extracts from Mr. Beecher you will much oblige A. SCHUBERT.

"It is also unspeakably important, that a system of religious instruction be provided, to succeed the shorter catechism, adapted to the age and altered feelings of young people. In most cases the whole system of religious instruction, by the church and by the parent, also, ceases with the period of childhood.

"A species of false shame renders young people reluctant to repeat the catechism, deemed, perhaps, a badge of childhood; and no alternative being provided they stay at home, forget what they have learned, and efface by the dissipating influence of levity, the serious impressions of early life. For a long period, they escape from paternal influence. Some become irreligious and dissolute, and never return; and none return until the Spirit of God revives the tender feelings of childhood, and brings into the fold, his wandering lambs.

"A system of instruction is needed, therefore, suited to the age and altered circumstances of youth, which shall prevent their breaking the hands of Christ and keep them, unceasingly, within the reach of exhortation and pastoral influence. The period, when their education has ordinarily ceased, is precisely the period when it most needed. When its influence for their conversion would be most hopeful and their emancipation from its restraint the most perilous.

"This continued attention of young people to religious instruction, and this salutary access to their pastor to them, has been successfully accomplished, in some instances, by youthful libraries and moral schools, sometimes by stated lectures for the exposition of the catechism, and recently perhaps in the highest degree, by means of the Biblical Catechism, of Mr. Wilbur and the associations of young people which it has occasioned for the purpose of gaining an acquaintance with the Bible."

For the Boston Recorder.

ADDRESS TO CHRISTIANS.

While we have, from day to day, the heart-felt satisfaction of seeing multitudes in this city of our solemnities" deeply impressed with a sense of their guilt in view of that holy law, which denounces a curse upon those who "continue on in all things which are written therein, to do them not"—and, while we are cheered with a view of the earnest enquiries after spiritual knowledge; and without hesitation, to confess the pollution of the natural hearts, and their conviction, that but for the mercy of God, their condition must be worse beyond all description, forever—shall we not be cases upon our hearts at the Throne of Grace, and make it our great object at this interesting evening the course of our duty, at this interesting season, "Lord, what wilt thou have me to do?" Surely, brethren, we never have witnessed a period, when a necessity more urgent existed, than the present, for the personal exertions of members of churches. They cannot be idle, nor can they weight of duty devolving upon them, nor can they forbear the proffer of those labours, nor can they with the spirit of their prayers, and so essential to the deliverance of precious souls from the clutches of the adversary, and the security of the blessedness of the gospel of peace. Yes, brethren, we must feel for such deluded souls—our sympathies must be awake to their immortal interests, and our hearts shall have become as adamant, and we shall be found among those who draw near to God with their mouths, and honour him with their lips, and not having a particle of love towards him, cannot for a moment admit the thought, that the condition of those who remain "in the gall of bitterness and bonds of iniquity."

A responsibility rests upon us, concerning these characters, who we cannot shake off. Our beloved Pastor, ever incessantly, by their prayers and labours, striving to advance the glory of our Redeemer's kingdom, and the conviction and conversion of sinners. But we know that it is not possible for Ministers to reach a large portion of their people, at this time, and so many other duties press upon them; and they have reason to expect the cheerful cooperation of church-members, male and female, in the great and momentous work of visiting, conversing with, and seeking the salvation of their brethren, creatures, prepared and waiting to receive instruction from those who have "tailed and walked with the Lord is gracious."—Surely of Zion, we thought a time, when the friends of Zion, without contracting a guilt of the deepest dye, for their professions of concern for perishing souls, to remain unassociated with labors in their behalf. We are prone to make excuses for the neglect of duty as Christians, which we should, without hesitation, condemn when coming from the lips of the impenitent. We shall indeed blush at the vast difference between our exertions, and the efforts of him who willingly "suffered the death of death," counted valuable by the world, that he might not only "win Christ" for himself, but that he might become the happy instrument of communicating divine knowledge to others, and that souls were alike precious with his in their redemption, which, but for his prayers and labors in their behalf, might soon sink into the skirts of his garments, but he found in the skirts of his garments, let brethren ponder on these things, and let each ask himself, as in view of the

since been added. In the interior of the State is an interesting revival.

Diocese of South Carolina.—The 35th annual convention of the Protestant Episcopal Church in the Diocese of S. Carolina, was held in Charleston on the 19th, 20th and 21st ult. Twenty-two of the clergy and 35 lay delegates attended. The church in this diocese consists of the Bishop, 27 Presbyters, 4 deacons, and 35 organized congregations. The Right Rev. Bishop Bowen is President of the Convention, and the Rev. Dr. Dalcho, Secretary and Treasurer. The Bishop's Permanent Fund amounts to \$8655, and the Common Fund, \$1056. During the past year \$976 had been collected for the General Theological Seminary located in New-York. The whole amount paid to this seminary, by individuals in this diocese, is \$7316, which entitles the convention to the appointment of 8 Trustees. By the parochial reports it appears that the Marriages, the last year were 91, Burials 199, Baptisms 290, Communicants 1694, (the number of communicants from some of the churches not reported.) The Sunday Schools, in the churches in Charleston, are represented as flourishing; and in Trinity church, Columbia, there are 114 scholars, many of whom walk from 3 to 6 miles to attend the school.

Bishop Bowen in the course of his official visitations the last year administered the right of confirmation to about 200 persons. Four persons were ordained priests, and two, deacons. One of these has been usefully employed since his ordination as a missionary in Charleston by the Female Episcopal Domestic Missionary Society of that city. The others are occupying several important stations in the state. A neat and convenient building has been erected during the year in Pendleton District, for Episcopal service, through the instrumentality of a missionary, and the generous exertions of Col. Thomas Pinckney and a few others. At Chatham, an Episcopal Church long disused, is likely to be again occupied, the Church has been organized by the election of Vestrymen and Wardens, and Mr. Wright the missionary has happily succeeded in conciliating the affections of the unfriendly, and strengthening the hands of the few attached to the episcopal form of worship.

Union Society of the (Methodist) South Carolina Conference.—The laudable object of this Association is to educate the children of itinerant preachers of the South Carolina Conference, who are, or shall be, members of the Association; and orphan children, whose fathers at the time of their death shall have been members of the conference. \$5 constitutes annual membership: \$100 life membership: \$20 per ann. constitutes a manager: \$200 a manager for life. A fund of \$10,000 is to be raised before appropriations are made; then the interest only, is to be applied according to the direction of the managers. When the funds shall amount to \$30,000, the managers are authorized to establish a school or college in some convenient and healthful place within the Conference District, to be subject to such regulations as the Committee of the Board may determine. When the funds of the Society shall have amounted to \$100,000, the charities of the Institution may be extended to orphan children of pious parents whether in the ministry or otherwise. These are barely the outlines of the plan; various provisions are made in regard to the accumulation of funds, which will probably be improved by the wealthy and liberal members of the Methodist communion in S. C. The Rev. Mr. Capers is chairman of the respectable committee appointed to solicit subscriptions.

Rev. Mr. Frey.—This gentleman was in Charleston, S. C. the middle of last month, and preached to a very large congregation in the Circular Church. His object, to secure assistance for the American Meliorating Society, will meet with prompt and liberal friends at the South. At Georgetown, he was received with the most respectful attention; crowded audiences attended the different churches where he preached. The members of the Hebrew church received him as a friend, and paid a serious attention to his public lectures; his private interviews with them were closed with mutual expressions of friendship.

Revivals.—The North and South parishes of Coventry, Con. are both visited with a season of refreshing. In the first, one hundred have been hopefully brought into the light of the gospel—in the last, the number of hopeful converts is stated to be an hundred and forty. The surrounding region presents encouraging appearances.

At Cazenovia, N. Y. since November 1, there have been 35 instances of hopeful conversion—and the work continues to progress. In the adjacent towns of Eaton, Smithfield and Oneida, there is a pleasing attention. By "Zion's Herald," we are informed that the towns of Willington and Ashford, Con. have been blessed with the effusions of the Holy Spirit since October last, and that the revival has recently extended to Mansfield. Eighty-two have indulged hope, within the knowledge of the writer. In Bridgewater, Vt. one of the school districts has enjoyed the special presence of God for some months past; 12 have been received to the church, and others are expected to be added.

"LIVING MANNERS."—The main design of this little volume is, to portray the fashionable religion of high life. A youth who is fortified by religious principle, is sent from home by his father, to mingle in the crowd of the metropolis, and from the varied exhibitions of human character in such a situation, to learn what could not be acquired from books, but what is still important to be known of the human heart. He is received into the family of an uncle, who is deeply engaged in political intrigues, and living in style on the avails of an honorable and profitable employment. The religion of the family consisted in going to church once of a Sabbath, and in devoting the remainder of their time to the theatre, the assembly room, &c. The clergyman, the Rev. Mr. B. is repeatedly introduced as a polite gentleman, and if not a leader, yet often a party in the amusements of his parishioners.

The uncle's political speculations fail, his health declines, eternity assumes a new aspect in his eye, and he becomes greatly distressed. The insufficiency of worldly honors and wealth, to sustain the spirit in the season of affliction, and the inefficacy of all consolations flowing from the re-

view of a life passed in self-indulgence, with only a decent regard to the institutions of religion, are happily illustrated. Death blows sickness, and, as in a moment, the lately prosperous and joyful family, is drowned in sorrow.

The story is instructive, and will not fail to interest the reader deeply. If it were our object, accurately to weigh its literary merits & demerits, we might suggest, that the theplan is not perfectly natural, and that there is now appearance of art in the introduction of incidents, than is consistent with the rules of such composition. But it is with the moral tendency of the book that we are concerned; and in regard to this, we are happy to say, that it is as unexceptionable as any work of the same class, that we have seen.

The Centinel of Wednesday, contains some remarks on one or two pieces, which have recently appeared in the Recorder. We should not probably refuse to copy these remarks, agreeably to his request, had we seen them in time for a convenient insertion this week. We are not displeased with the candor of the writer; and we assure him, and we assure the public, that we have not admitted a single article into our work, with a view to promote the election of either of the Candidates for the office of Governor. With our present feelings in reference to the Candidates, and to the existing state of things in the Commonwealth, we shall probably vote for neither of the gentlemen. But we disclaim any intention of influencing the votes of our patrons in favor of one side or the other. In respect to the refusal of the Legislature to incorporate the "Society for Christian Research," we find reason, on inquiry, to doubt the justice of all that is implied in the communication, which appeared in the Recorder of last week. Respecting the question, as it relates to the Amherst Collegiate Institution, as nothing has appeared on our pages to which we see reason to object, we shall say nothing. And we now take occasion to observe, that we shall never willingly connect the interests of the Orthodox faith with any Political party whatever.

To Correspondents.—"S. J." may doubtless receive the information he asks for, by addressing a note to the public Agent of the Society in question.

We would very cordially blige our "Friend in the Lord" at Grafton, by inserting his communication, if it were consistent with the course we have marked out for ourselves, and made known to our readers in some of our former numbers.

REVIVAL AT AMHERST, Ms.

It must be interesting to the friends of Zion to learn that, in the Collegiate Institution at Amherst, there is a special attention to religion. In a letter from one of the gentlemen of the Faculty of that Institution, by whom I trust I shall be excused for making a short extract, it is said, "We have, in the Institution, a very interesting season of refreshing from the presence of the Lord. The present term, which began on the fifth of February, commenced with seriousness, which has continued to increase. More than half of the students were pious at that time;—since that, a number have, as I humbly trust, become new creatures, and taken the way to Heaven;—others are now inquiring what they must do to be saved; and there are none, whose minds are not more or less affected. The pious students have much of a spirit of prayer; and it is indeed a season of deep interest. My prayer is, that God would leave none within our College walls unsanctified." In another letter from a similar source it is said, "At the present time, there is quite an encouraging aspect, as it respects religion, in the College;—also in town, and in the Academy, appearances are not unfavourable. Nearly a dozen, if not more, in College have recently become hopefully pious. There are *ergo*, who are not seriously impressed." Salem, April 1, 1823.

Mr. WILLIS.—Permit a friend to Sabbath Schools, through your paper to suggest to the Christians of this city, the propriety of remembering the various Schools that are established in this place, at the Throne of Grace, and in particular, to the Ministers of Christ, when engaged in the worship of the sanctuary, that God would pour out his Spirit on them and cause the dear children to ask what they shall do to be saved. And for the encouragement of those who take an interest in Sabbath Schools let me say, that in two of the schools a number have already made the enquiry, and a few, we humbly hope, have given themselves to Christ. April 1, 1823.

POLITICAL SUMMARY.

FOREIGN.

Latest from Europe.—An arrival in New- Bedford from Portugal, has brought Lisbon dates to the middle of February. Mr. Hutchinson, the American Consul, had received information that war had been declared by France against Spain. It was reported also, that a French Frigate had captured a Spanish Corvette, after a slight resistance. Both vessels, however, were stated to have been driven ashore in a gale of wind. It was reported that a fleet of French transports, attempting to land troops on the coast of Spain had been destroyed by a storm. Lisbon letters mention the probability of the war's becoming general throughout Europe.

Lisbon.—The Portuguese government has received dispatches from Bayonne, which announce the arrival of the Duke of Angoulême to command the French armies. The Spanish Cortes were in permanent session night and day; and the people appeared enthusiastically determined to repel the invaders. It is expected here that Portugal will be involved in the war. The English Ambassador has announced that England will remain neutral. The Duke was to have left Paris the 7th of February.

Piracy and Murder.—The pirates lately fitted out a boat from Matanzas, and captured the British schooner *Enterprise*, and murdered all the hands on board excepting two females, who were landed to leeward.

Fire at Canton.—By an arrival at New-York from Canton it is ascertained that only 4,500 houses were destroyed, the loss of American property was about the same as before stated.

Bankruptcy in England.—It appears from a report made by the House of Commons in May last that 15,248 persons had been discharged from the insolvent debtors Court under the present act, whose debts amounted to eleven millions, and the whole proceeds paid into the court were only sixty thousand and sixty-four pounds, making a dividend of about five farthings in the pound.

From St. Ubes.—The ship *Rising Sun*, from St. Ubes, repeats the report that war had been declared by France against Spain and Portugal. Many vessels have been lost on that coast in the close of January, and beginning of February, in consequence of gales from the South and West, and among them a schooner from Boston to Gibraltar.

Prussia.—The forces of the Prussian army comprise the Royal Guard, consist of 118,000 men, of which 30,000 are infantry, 21,700 cavalry, 14,000 artillery, 2,300 engineers and pioneers. In case of great necessity, the military force of that power might be increased in all to more than five hundred thousand men.

Erroneous Report.—The report that Baptists

Irvine has been tried and sentenced to 30 years imprisonment, is now said to be unfounded. His trial had not concluded the 22d February, and it is thought that no very severe punishment would be inflicted on him.

Rumour.—The schooner *Weymouth*, at Mobile from Havana, spoke on the 22d ult. the British frigate *Active*, from Vera Cruz, the captain of which had been informed that Iturbide had been massacred, and that Vera Cruz was besieged by a military force, when the *Active* sailed.

Pirate Vessel Captured.—The schooner *Revenge*, Capt. Levy has had a successful engagement with a pirate, captured the vessel, and killed and beaten off many of the crew. The rest made their escape in the boat. The Captain lost his arm, and most of his men were wounded.

Produce in France.—At the last dates there had been a rapid rise in Colonial and American produce, and all commercial speculations were regulated by war prospects.

Havana.—We have information from Havana to the 7th March, by which we learn that the press for seamen was strictly executed, and among others taken up were sixteen pirates. A quarrel took place between them after their impressment, in which six of the number were desperately wounded with knives; three of them were not expected to recover. A number of boats have left Havana, on board of which it is said there were about 300 men, destined, as was supposed for Cape Antonio on a piratical expedition. It is thought that these marauders will be likely to come in contact with some of Com. Porter's squadron.

Jealousy of Russia.—It is apparent from Paris papers that France is apprehensive lest Russia should destroy the balance of power in Europe. An article translated from the Paris Constitutionnel for the American, declares that the political system of Russia appears to be incompatible with the prosperity & independence of the south of Europe. Her system is not a late one, it was prepared in the reign of Peter I. and definitively adopted by Catherine.

Gloomy Times at Paris.—The sadness which prevails in Paris (says a French paper) forms a singular contrast with the joy exhibited in some "circles." Whilst untroubled Jews are rejoicing, commerce is at a stand; the principal houses have withdrawn the credit granted to their correspondents, the bank of France itself has diminished its discounts one fourth; colonial produce continues to rise, and the public funds to fall in proportion; private parties and festivals, so frequent generally at this season of gaiety, have been suddenly suspended, and many distinguished citizens, whose houses were open for company on fixed days of the week have suddenly closed them. In a word, sadness reigns in all the manufactures, in all the counting houses, in Paris; yet there is dancing in certain drawing rooms.

Resolution of Spain.—A newspaper printed at Madrid has the following observations on the approaching crisis of affairs in that country. "As to danger from abroad—if foreigners invade Spain we will invade France. If they send against us 100,000, we will send 200,000 to meet them. If they succeed in the first onset in occupying some provinces, we understand well enough what is to be done to dislodge them; if they persist in their design we will not be driven from ours, and Spaniards need not fear that foreigners can overcome them in constancy. But it is said the French are very rich and the Spaniards are poor, and this is precisely our advantage. No people ever preserved its liberty by mere dint of money; and if the Spaniards had been as rich, and as much accustomed to luxury as the French, few of them would on the approach of Napoleon have abandoned their homes. We are indeed poor, but not so much so as our enemies suppose; and finally we are patient and enduring, and shall wait neither bread nor steel."

The Duke of Wellington has written a letter to the Spanish Gen. Alava, stating a summary of the views taken in the Congress at Verona upon the Spanish question, the difficulties attending an invasion of Spain, and that France proceeds at her own risk. It states moreover that a communication has been made to the court of France by that of St. James, that if France should invade Spain, the Cabinet of England would not answer for the safety of the Royal Family of France.

British designs on Cuba.—The Baltimore Morning Chronicle, intimates that our government has received dispatches, announcing it as the settled determination of the British Ministry, to take possession of Cuba. Two cabinet councils have been held since the reception of those despatches, but nothing has transpired since the councils were broken up.

Stepping Mills in Canada.—The Canada papers announce that the provincial parliament have appropriated £600 to each of the districts of Montreal and Quebec, for the erection of Stepping Mills.

DOMESTIC.

Commodore Porter's Squadron.—Intelligence has been received by the *Enterprise*, from St. Thomas, that all Com. Porter's squadron, except the *Greyhound*, were at St. Thomas on the 3d ult. The English fleet, consisting of a 74, two frigates, and a sloop of war, passed St. Thomas the same day, and stood to the leeward.

Remarkable.—On the 25th of Feb. last, a pair of horses with a sleigh, broke away from the five mile house, on the old Schenectady road, and were not heard of till the 17th of March, when they were found in a swamp, about a mile and a half from the four-mile house. One of the horses was dead, the other alive, having remained for twenty days, during the most inclement part of the season, without food or water, except what he obtained from browsing within the short space of 100 feet.

Shipwreck.—The U. S. schooner *Revenge*, was lost on the night of the 12th Feb. on the main reef in the bay of Honduras, while in charge of a pilot. Lieut. Levy, her commander, with the other officers, and crew, had arrived at Charleston in the *sch. Little Sarah*, of Boston.

Severe Gale.—A heavy gale has lately been experienced at Baltimore, during which, several vessels dragged their anchors, a schooner lost her mast, trees were blown down, and fences were prostrated.

Powerful Magnet.—On the 24th of March, professor Patterson, of Philadelphia, exhibited to his class an artificial magnet, of the horse shoe form, which supported the enormous weight of one hundred and sixty two pounds. Its own weight is only 32 pounds. It is said to be the most powerful magnet ever known. It was prepared by Mr. Luken, of Philadelphia, who has discovered a method of *toughing*, much superior to that used in Europe.

Theft.—The Clerk's office, in Hackensack, N. J. was broken open lately, and 600 dollars rifled from one of the drawers.

Wolf Hunt.—A red wolf was killed in Pittsford, Vt. on the 24th Feb. by a band of hunters.

Fatal Effects of a bad temper.—A woman recently died suddenly in New-York, and one of her friends deposed before the Coroner's Inquest, that she came to her death by a fit of bad temper.

A Fruitful Vine.—In Frankfort, Me. a lady lately presented her husband with three fine children at a birth, who at the last date, together with their mother, were all well.

Stage Accident.—The horses of the Savannah and Augusta stage, lately took fright and ran off at full speed. The stage was upset and dashed to pieces, and the driver's leg so badly shattered as to render amputation above the knee necessary; none of the passengers were materially injured.

Steam Boat Accident.—Capt. Sturges, late commander of the Steam boat *Missouri*, lost his life on his passage from Louisville to Pittsburgh, by being caught in the machinery of the boat.

Precautionary Measure.—The merchants of this city are taking the precaution of having a declaration of the neutrality of property shipped by them, annexed to their invoices and bills of lading, accompanied by Consular certificates, as practiced during the late European war, in order to be prepared for the expected war between France and Spain.

Fire.—The Nassau woolen manufactory, Long Island, has been destroyed by fire, together with all the machinery, stock and out buildings. Loss estimated at \$15,000, part only insured.—The Distillery belonging to Messrs. Cotton, Warren, and Sprout, of Fairhaven, Vt. was consumed by fire on the 13th ult. Loss about \$1000.—The house of Abraham Johnson, Esq. of Madison, Me. was lately burnt about one o'clock, A. M. The fire was thought to have communicated from some ashes, which had been placed to the windward of the house. Mrs. Norton, wife of Mr. Zechariah Norton, who was on a visit at Mr. Johnson's, was so much frightened by the flames that she died in about ten minutes after the house was discovered to be on fire.

Summary Justice.—In Philadelphia, not long since, a man stole a trunk from a wagon, and was arrested by a citizen, committed to prison, indicted the next morning, convicted in the afternoon, and sentenced to the state prison for six years in the evening.

Cherokee Indians.—A late attempt to hold a treaty with the Cherokee tribe of Indians, in Georgia, for the purpose of purchasing some of their lands, has proved unsuccessful, the Indians refusing to part with their property short of two dollars an acre.

Distressing Occurrence.—The Chambersburg Republican of the 18th ult. gives an account of the death of Mr. John Thompson, who recently left his home with the intention of returning before night, but got bewildered on the South Mountain, and perished through cold and fatigue. He wandered about fifteen or twenty miles over steep and rough mountains, which were covered with soft snow from fifteen to eighteen inches deep. He never halted in his route till within the last half mile, and then he laid down often, and always bent to the ground oak bushes with leaves to lie on,—an evidence that he retained his senses to the last.

Canadian Horses.—An Albany paper says, that one of the most novel and extraordinary sights ever before witnessed in this city was seen last week and this day. Fifty Canadian studs, coupled before a sleigh, arrived in this city from Montreal, and this day, harnessed in a similar manner before a pleasure wagon, started from the lively stable of Messrs. Wasson and Jewett on their way to the city of Philadelphia for a market, in charge of Mr. Wasson and Mr. Eaton of Schenectady.

Fatal Quarrel.—On the 18th inst. Samuel A. Coombs, of Brunswick, (Me.) was killed by Patrick Cole, an Irishman. The parties agreed to fight, both promising not to take advantage of the law, and Coombs was killed in the contest.

Severe Snow Storm.—The last month was unusually inclement, and closed with one of the most violent snow storms which has been experienced here since 1786, when a similar one occurred on the 1st April, and occasioned considerable destruction. It began snowing about night fall on Sunday last, continued through the night, and did not cease until nearly noon on Monday. The wind on Sunday afternoon blew a gale from the east; in the evening it veered to North-East, and blew with great violence, drifting the snow into banks on an average nearly six feet in height, and blocking up the streets and avenues to many shops and houses. The damage on the land was very considerable; and that sustained by the shipping much less than was anticipated by those who felt the violence of the storm. One fact will show the extent of the obstruction in the roads in this vicinity.—An attempt was made to send off the great Southern Mail, in a light sleigh, with four horses. Although assisted by twenty men, in shovelling through the drifts, it could proceed no farther than Brighton, about 5 miles, and was obliged to return to town. Other attempts to send off other mails also failed, except one to the Eastward, which did not arrive at Salem until four o'clock Tuesday morning. The mail to Salem was carried on horseback.

Brig Rebecca Ann, Walker, hence for Porto Rico, out 8 days, having put back in consequence of springing a leak, was cast away near Fresh Water Cove, Gloucester, on Sunday evening, and went immediately to pieces; and all on board perished (including two passengers) with the exception of one seaman who reached the shore in safety. The bodies of seven of the sufferers have since been found. The brig was loaded with fish, beef, &c. &c. and belonged to Kennebunk. The passengers, were Mr. Robert Parker of Eastport, and Capt. John Whitten of Kennebunk.—*Centinel.*

DEATHS.

In Boston, Mrs. Eliza, wife of Mr. John Timson, aged 39; Mr. Joseph Pratt, 65; Miss Mary Riggs, eldest daughter of Mr. Winthrop R. formerly of Gloucester, 21; Mrs. Hannah, wife of Capt. Artemas Young, 33; Moses Morse, son of Hazeu Morse, 4 mo.; Mr. Robert Cross, 24; Mrs. Eliza Danforth Sharnon, wife of Mr. Anthony S. 36; Mr. Danford Barnes, 24; Mr. John Reed Bell, of Provincetown, 43.

In Charleston, Mr. Abijah Blanchard, 38.—In Dorchester, Mr. Samuel Dyer Clap, 43.—In Lexington, Mrs. Betsey Locke, wife of Mr. Benjamin L. 48; Mr. Wm. Porter, 70.—In Newport, Mr. Wm. Coggeshall, 76; Mrs. Sophia Waring, consort of Dr. Edmund T. W. 36.—In Salem, Capt. James Foster, formerly of Danvers, 81.—In Lancaster, Major Timothy Fletcher, 72.—In Worcester, Miss Elizabeth Macarty, 70.—In Hardwick, widow Mercy Page, relict of dea. Wm. P. in the 103d year of her age.—In Moulton, William Payson Hall, 2d son of Mr. Joseph Hall, Jr. 3.—In Newburyport, Mr. Bradstreet Johnson, 88; Miss Sarah Strong, 65.

In Proctor, Me. Mrs. Mary Bagley, 75, formerly of Durham, Me.—In Swansea, Miss Priscilla Stames, 19, daughter of Mr. Abram Stames, of Chesterfield, N. H.; Mr. Jona. Hammond, 62; Mr. Abijah Sawyer, 63.—In Keene, Miss Sally Rugg, 21, daughter of Mr. Elias Rugg.—In Chesterfield, Mrs. Mary Jeffs, wife of Mr. Zebulon J. 24.—In Portsmouth, Col. William Simpson, of Oxford, N. H. 31.—In Dublin, N. H. Miss Lucy Maynard, 32.—In Gloucester, R. I. Mr. Sylvanus Bradford, 30, formerly of Kingston, Mass.

At Honduras, Capt. Benjamin Shaw, of Portland.—In Virginia, Mr. Stephen Moody, 29, a native of N. Hampshire.—In the Mississippi, Feb. 1, Capt. Nathaniel Pierce, of brig Syren, of Newburyport.—In Havana, March 8th, Capt. Newhall, master of brig Miles Standish.

On Tuesday, March 18, at the city of Washington, in the 68th year of his age, the Hon. Brocknoth LIVINGSTON, one of the Associate Justices of the Supreme Court of the United States.

In Dedham, the 24th ult. Mrs. Elizabeth Davis, consort of John C. Davis, 38. She was an affectionate wife, a tender mother, a friendly neighbour, and a sincere Christian. For eight years she was a member of the Methodist society, whose doctrines and discipline she heartily approved and followed. Amidst vicissitudes of mercies, crosses, losses, and disappointments, her blessed Saviour was her joy and support. The Lord did great things for her, for which she ever expressed her thankfulness. At the close of life she expressed a full assurance and unshaken faith in her Lord and Saviour Jesus Christ.—[Communicated.]

Dr. Kollock's Sermons.
JUST received and for sale by RICHARDSON & LORD, No. 75, Cornhill.
Sermons on various subjects, by the late HENRY KOLLOCK, D. D. of Savannah. With a Memoir of the life of the Author, and his Likeness.—In 4 vols. handsomely printed. April 5.

BOSTON RECORDER.

SATURDAY, APRIL 5, 1823.

RELIGIOUS SUMMARY.

Interior of Africa.—These vast regions are becoming more known to Europeans from year to year; and the exploring expeditions undertaken for commercial purposes, are gradually opening the way for the advances of civilization and Christianity. Capt. Alexander Gordon Laing, of the Royal African Light Infantry, left Sierra Leone on a mission to the King of the Soolimann nation. In April last, & returned in good health to the Colony near the close of October. He seems to have accomplished the object of his mission, and many of the natives of the Soolima and Kooranko nations accompanied him on his return for the purpose of trading with the colony. The king of the Koorankos agreed to permit the people of Sangara to pass through his dominions on their way to the colony without molestation. From these tribes are brought gold and ivory. They are Pagans, and the united enemies of the race of Mahometans surrounding them. It is stated that Capt. L. saw from two eminences the hill from which the mysterious Niger springs. The hill is named Loma, is 9 deg. 15 min. N. Lat. and 9 deg. 36 min. W. Long. He discovered some other rivers before unknown, and obtained new information with regard to others partially known. And, what is not less important, he was successful in removing from the natives those prejudices against Europeans, which it has been the policy of the Mahometans to inspire.

Greeks.—The Quakers in England have set on foot a subscription to aid the cause of this oppressed people.

Death of Mr. Nicholson.—Mr. N. was a missionary at Madras—an eminent servant of Christ—his preaching talent was above mediocrity—and he was just becoming an efficient instrument of good to the natives. He was cut down by the epidemic cholera, suffering most acutely about six hours. He has left a widow and two children.

Dr. Chalmers has accepted the vacant professorship of Moral Philosophy in the University of St. Andrews, and relinquished his station in the Church at Glasgow.

Clergy in France.—The present number of the clergy in France is 35,643, and their income \$4,657,000; 375 only are Protestants. All are paid alike out of the national treasury. Before the Revolution, the whole number of clergy of all descriptions was 460,078—and their revenues amounted to 23,000,000 per ann.

Bishop Cherrier of this city has been nominated by the king of France to the Bishopric of Mont Achan in his native country. The Bishop was a sufferer by the French Revolution—and the king is anxious to effect his return.

Burman Mission.—It is stated in the Columbian Star that Mrs. Judson, now at Washington, is preparing a history of this mission.—In the form of a series of letters addressed to Joseph Butterworth, Esq.: it will present not only a full account of the rise and progress of the mission, but many notices of the character, institutions and customs of the Burmans. The work is in the press and will soon be published.

Spanish Bibles.—The American Bible Society have under consideration the measure of procuring stereotype plates of the whole Bible in Spanish—with a particular view to the supply of the vast regions of South America.

Scriptures in the Illinois Language.—A manuscript copy of a part of the Scriptures in this language, together with a dictionary and grammar, made by one of the missionaries of the Propaganda, has been discovered by Dr. Pinkerton in Paris.

Ottawa Mission.—The members of this mission are encouraged with their opening prospects. They have six Ottawa and three Munsee children under their care, and confidently expect fifty or more, before the next harvest.

The General Baptist Convention.—The third triennial Session of this body will be held in the City of Washington, on Wednesday the 20th inst.

Missouri and Illinois.—Rev. J. M. Peck, of the Society of the Massachusetts Baptist Missionary Society, baptized four persons at St. Louis, the same Sabbath in September last. In May, a church of nine members was constituted at his residence in St. Clair County, Illinois, to which four have

POET'S CORNER.

For the Boston Recorder.

Was Christ a mere man? Ah! then why, as he
sighed,
And "lama sabachthani" mournfully cried,
Did nature the gloom of despondence display,
And night throw her mantle of black o'er the day?
Was Christ a mere man? Say then, why, as he
rose,
To prepare for his children their promised repose,
Did Angela affirm that again he should come,
And seal to the wicked his merited doom?
Was Christ a mere man? Why then—why has
he said
That his voice shall awaken the sleep of the dead?
That his trumpet shall summon the world to his
bar—
And sentence his foes to the world of despair?
Was Christ a mere man? Then our hopes are
but dreams;
No ray on the gloom of futurity beams!—
'Tis Christ who must scatter the shades of the
grave,
But if man—oh us still must the wild flowers
Away ye deceivers! A SAVIOUR lives still—
A SAVIOUR of sinners the scriptures reveal—
'Tis pride that rejects him—'tis madness extreme,
For lo! on the cross he expires to redeem—
To redeem a lost world from the gloom of despair,
Whose guilt would forever have tortured them
there;
Then why not adore Him with angels above—
A man and a God of ineffable love?
March 25, 1823.

SELECT POETRY.

How sweet to dream of those enchanting days
When the young fancy opens up to life;
When all that meets the eye's delighted gaze
Produces bliss, and is with wonder rife;
Ere the young heart is tarnished, ere the rays
Of youth are dimmed by fellow mortals' strife:
When the young mind first hovers o'er this earth,
Fresh, unpolluted, rejoicing in its birth.

Is Nature changed? No, she is still as fair
As when she first delighted our young eyes;
Why then forget our bosoms now to share
Her proffer'd joys? Why now so frequent rise
The sighs of grief? Why drop the tears of care?
What fatal prospect dulls our destinies?
Nature still smiles on all—still morning dawns,
And studds with diamonds the dew-bath'd lawns.

Yes, Nature is the same! the moon's as bright,
As when we first beheld her silvery phase—
As calmly falls the sable robe of night—
As sweetly blooms the hawthorn o'er the lane—
As blue yon distant mountain to the sight;
As bright as blue the ever-restless main—
As still as blue the ethereal canopy on high—
As gay the birds that 'midst the flower-sprays fly.

And why not so our bosoms? Ask me not—
The world has flung its veil of woe around;
Sorrow, and care, and fear, ah! such our lot!
Amidst the fairest scenes of earth about;
E'en the bright water in yon starry grot,
With mournful murmurs trickles to the ground;
And once we deem'd, so gay it fell on earth,
'Twas Nature's music when she long'd for mirth.

When our forefathers would embody Bliss,
Wherefore so young the new-born deity?
Ask not the reason—it be ought but this,
In youth joy sparkles in each radiant eye;
'Tis then that pouting lips essay to kiss,
And maidens' bosoms heave the balmy sigh;
'Tis that when man is young, and then alone,
The joyful deity by him is known.

Beauty—is she thy idol? View yon cloud
Borne by the breeze along, and changing fast—
List to the winds now rushing by us loud—
Behold yon gauzy film now floating past,
Some tiny insect's wondrous fragile shroud—
Think ye that these are things for long to last;
No—on the morn where they are they? Nay, this noon
Will find them gone—and Beauty fades as soon!

MISCELLANY.

MINISTERIAL VISITATION.

For the Boston Recorder.

Not many years since, a respectable woman, a
professor of religion, and hopefully a pious woman,
in a distant town in New-England, called on her
minister one day, nearly at the close of the year;
and while she expressed much friendship for him,
suggested in a tone of complaint, that he had not
visited her family for some time, and very little
during the year. She further intimated, that many
others were complaining of his neglecting them
also. In short, she plainly told him, she thought
he might and ought to visit his people more.
The minister felt a deep sigh, and at that
moment, made her the following short reply.
"Perhaps I spend more time in visiting my
flock, than you or any other individual are aware
of. Doubtless, however, I come short of duty in
this, as well as in other respects. I have no dis-
position, unless my heart deceives me, to justify my
faults. I am willing to be provoked to good
works by any child in my parish. But you may
rest assured, that neither you nor any other per-
son, can so much regret, as I do, that I visit no
more. I hope you will pray for me." The con-
versation then shifted to another subject, and the
afternoon was spent very pleasantly & profitably.
But before the good lady left his house, the mi-
nister embraced an opportunity to relate the fol-
lowing anecdote.

"A wealthy farmer, in one of the middle states
contracted with a poor labourer whom he had of-
ten hired, to do several days work for him, in a
field about equally distant between the poor man's
house and his own, and considerably distant from
each. The labourer, by agreement, was to com-
mence his work at the rising of the sun; and his
expectation consequently was that his meals would
be sent to him according to custom.

Toward the close of the day, the farmer visited
his field, to see how his labourer progressed. To
his surprise, he found him sitting and musing un-
der a tree, and but a small day's work accom-
plished. Seeing this he hastily complained to the
labourer, for his idleness and unfaithfulness, tell-
ing him he had not done half so much as he ex-
pected him to do. To this complaint the labourer
modestly replied, "I am a poor man, as you well
know; entirely dependent on the labour of my
hands, for my daily bread, and for the support of
my family. I believe you are already indebted to
me for several days work, and I have really need-
ed the money. I did, at least, expect you would
have sent me meals, to sustain me while I am
labouring for you. I was punctual to commence
my labours at the hour appointed. I worked till
it was very late in the morning, and as no break-
fast was sent, being very faint, I left the field,
called on yonder neighbour, borrowed two shil-
lings, went to the tavern and bought me a break-
fast. All this detained me a considerable time.
On my return to the field, refreshed and strength-
ened, I hoped you would send me my dinner—
With this expectation I laboured till I became
again exhausted; and here I have sat, perhaps
an hour, meditating what to do. I did not like to
go again, to borrow money of the neighbour, with
whom I am some acquainted, till I had paid him
what I had already borrowed. On strangers I
dared not call. At the tavern, I knew such poor
men as I, could not obtain credit. Besides, my
calling again, I feared, might excite some suspi-
cion unfavourable to myself or my employer. If
I went home, I knew I could find nothing, with-
out taking bread out of the mouths of my children.
I therefore knew not what to do. These Sir, are
the reasons, why I have done no more work for
you to day; and these are the reasons why I am
now subject to your accusation of idleness."

"At this candid simple statement of the honest
labourer, which breathed a tone rather of grief
than of complaint, the farmer was much affected,
and immediately replied: 'I recall my complaint;
the blame is mine. Here is the money which I
owe you for past labour, including also this day's
work and the seven to come. I am very happy
to be able on the spot, to atone, in some measure,
for my past neglect. The labourer is worthy of his
hire. I have inconsiderately neglected to pay
you. The failure of your meals is a mistake of
my family. I really supposed they had been sent.
Here are two shillings to pay the neighbor
and two more to purchase you another meal. To-
morrow I will send your family a quarter of veal.'
The next day the labourer returned to his work.
His meals were seasonably sent to him, and with
them the quarter of veal, in order to rejoice the
hearts of his children. The farmer came again
to visit him on the seventh day. He found the
honest man, industriously at work and singing as
he labored. With the job accomplished, the far-
mer was so abundantly satisfied, that he engaged
him for eight days more, and increased his wages.
His meals, as a component part of his wages, were
seasonably sent, and the residue in money was
paid ere the job was half completed; in order
that the honest labourer might provide also for his
wife and children, without the trouble and disad-
vantage of getting credit, which was indeed very
difficult in the neighborhood where he lived."

With this story ingeniously introduced and told
in the minister's usual good humor, the lady was
much pleased. But she did not understand its
bearing, till she happened to meditate on it at a
wakeful midnight hour. When she discovered
how it might bear on herself and others, she could
not rest, till she awoke her husband and related it
to him. Now, says she, have you not paid our
minister for the year which is almost closed?
Why, no, I believe not. The collector has not
yet called, and I know not that the taxes are ev-
er assessed. Indeed, what do I say, the salary is
not yet raised.—Is this possible; and do you sup-
pose that none of his parish have paid him? I
presume none have. It has not been customary
to pay until the year has ended. How then,
pray, has he lived and provided for his family
without means? He has no property of his own,
is in debt for his education, and has a large fam-
ily and considerable expensive company.—Why,
by borrowing money, I suppose, and getting credit.
Well, that surely must have been attended
with great disadvantage and waste of time. And
has he all those debts now to settle?—Certainly.
—Then there will be the loss of more time and
trouble, with all the disheartening feelings which
such circumstances must produce, I am not sur-
prised that he does not find more time to visit;
especially, as he so faithfully discharges his other
duties, and brings such beaten oil into the sanc-
tuary. I no longer wonder, that, under such dis-
advantages, he finds his salary insufficient to sup-
port him. Surely this is not treating our worthy
minister so well, as we treat the poor wicked men
who labor in our fields. We always, you know,
pay them punctually at night; and often pay
them beforehand for several days work, in order
to supply their families with the necessities and
comforts of life. We certainly provide for them
their meals in due season; and these meals are a
part of their pay for their labor. We certainly do
not treat our minister so well as we treat our day
laborers. We do not even give him his meals,
while he is toiling in the vineyard.

The result of this midnight conversation may be
anticipated. The husband, the next morning, re-
paired to his minister; paid him twenty dollars
and took for it an order on the Parish Treasurer.
Nor did he fail to carry him also a quarter of a fat
calf, a good cheese and a few pounds of butter
as a present from his wife, who bid him thank her
minister for his story, and say to him, "I re-
call my complaint; the blame for your not visit-
ing us more is mine." Nor was this good
woman satisfied, when she had corrected her own
mistake. She, with the concurrence of her hus-
band, who was a man of influence, soon brought
others to feel and act with the same becoming
promptness, on so important a subject. The re-
sult was most happy. The minister's salary has
ever since been paid to him as fast as he has need-
ed it.—accompanied too by many little presents
of value to him, and at the same time very grate-
ful to his feelings, as expressive of the love and
esteem of his people. He has lived under a sense
of obligation to a kind, generous, & punctual
people—forgetting all past neglect, and no murmur-
ing complaints have wounded his feelings. His
people have considered their laborer worthy of his
hire. He, in return, has been faithful and devoted
all his time to the good of his people. The Spirit
from on high has been poured upon them; many
sinners have been converted from the error
of their ways and a declining church greatly en-
larged. In the mean time the minister's salary
has been raised, and now he is so far delivered
from his embarrassments, that he is able, not only
to say to his flock, in view of the various objects
of benevolence, 'he that giveth to the poor, lendeth
to the Lord'; but to set before them a good
practical example of doing good.

Would it not be happy for many churches and
a very great relief to many ministers in our coun-
try parishes, if a few worthy females, who may
read this story, would awake their husbands at
midnight and influence them to arise in the morn-
ing and go & do likewise? Is it not lamentably
true, that many parishes do not assess their minis-
ter's salary till the close of the year; and then,
perhaps, at the end of six months more, not more
than half of it is collected, and even some remains
due at the end of the second year? May not this
astonishing want of punctuality—this careless-
ness in paying ministers their salaries, be one
source, in many places, of the low state of re-
ligion? Can such cruel treatment of the servants
of God, who have sacrificed all their legitimate
claims to the pursuit of property, in order to preach
the Gospel, be pleasing to him, who has bestowed
such mercy on us as to give us the Gospel? Do
not people, especially do not Christians, thus
show themselves unworthy of the Gospel—dis-
hearten their minister and embarrass his mind
with the perplexity of worldly concerns? Let
such people only awake from their long slumbers
on this subject; value the Gospel more than ev-
ery thing besides; no longer rob God and cheat
their own souls by neglecting their spiritual labors;
let them see that their minister's tax is the first
that is paid; let them thus cheerfully and
seasonably bring all their tithes into the Lord's
store-house, and prove him, if he will not open the
windows of heaven and pour out a great blessing
upon them.

For the Boston Recorder.

THE MARRIAGE.

Reader, be not elated with the alluring title, the
story that follows is a sorrowful one.—Not long
since I visited my native town. Upon inquiring
after the health of friends I was told that H. and
his wife were both dead. The wife followed the
husband in 48 hours, and now both sleep together
in the cold valley of graves. H. was hopelessly
sick, his wife was not. They had lived together
only a few weeks, but they had lived in the
utmost harmony. It is to be feared that the
harmony that existed between them has ceased
forever. I would not judge the dead. God
forbid. But the fruits of their lives seem to
warrant the conclusion that a final separation
has taken place, and that in the eternal world
they have different mansions assigned them, ac-
cording to their different characters.

Think of this, ye husbands and wives who are
"unequally yoked," however dear to each other,
however happy in each other's society, you must
soon be separated never more to participate in
each other's joys & sorrows. The "fatal shears"
will soon cut every earthly tie that binds your
hearts. Then the righteous shall inherit life eter-

nal, but the wicked shall dwell with everlasting
burnings.

This young couple who are now no more, com-
menced in the world with flattering prospects.
The sun of prosperity seemed to beam upon them
with meridian lustre. They no doubt had looked
down the vale of time and counted over the joys
loomed in life's narrow field. "Mistaken souls! that
dream" of earthly aggrandizement. The breath of
the Almighty blasteth the hopes and causes the ex-
pectations of man to fall. From this event let others
learn to place their supreme affections on things Di-
vine, and remember that in the future world "they
neither marry nor are given in marriage." Make
not this world your idol, nor love a fellow creature
more than the Creator, lest when the object of
your love is clasped in death's cold embrace, you
shall be left in a state of awful despair, and lest
when you are dead ye shall find nothing on which
your affections may fix. A Christian public will
excuse these remarks, when I say that the salva-
tion of the souls of those to whom this is more par-
ticularly directed, is the continual prayer of

MENTOR.

For the Boston Recorder.

A VISIT TO THE POOR.

I was visiting the other day, the cottages of the
poor. I had entered several of the abodes of mi-
sery, and found the tenants of these humble
dwellings, proud and content. They were like
the rest of the human family—never contented
with their lot, and though thousands were below
them in the scale of misery, not even possessed of
the comforts of life, they were murmuring at the
decrees of Providence and cursing their Maker
because he had dealt with them according to his
will. I had just left one of these habitations when
contentment never smiled, when I heard the voice
of prayer in a neighboring apartment. I was gra-
tified. It was a sound I had never heard among
them before. I waited till it ceased, and entered.
I found a woman, dressed indeed in the habil-
iments of poverty, but with a placid smile on her
countenance, that told she had been near her
God. It told as plain as the vision of Belshazzar,
that her Saviour had smiled upon her in secret, &
filled her heart with joy and gladness. I inquired
into her situation. She said she had been thank-
ing God for her mercies. Her little infant that
was sleeping at her breast, and which she held
in her bosom while she knelt in thankfulness to
her Maker, had been troubled with sickness. She
had thought that God was about to deprive
her of her only consolation, and take away all
that remained of day gone by. She had been
ready to repine and murmur at his Providence.
But he who delights in mercy, had seen fit to
avert the trial, and she was just now acknow-
ledging her transgression. I asked of her former
history. She had once been brighter days. Her
husband who was a soldier by profession, had
been carried from the field of battle faint and
bleeding. He was from his country and his
home, and having gained a little strength, he
started for the scenes of his childhood. He grew
weaker and weaker as he drew near the end of his
journey, and at last he reached the place of his
destination, to linger a few days and expire. The
partner of his bosom watched by his death-bed.
She had the satisfaction of smoothing his pillow,
and of hearing one more from those lips where
she could alone look for them, the words of love
and affection. He pined slowly away, and as
the veil of eternity was opening to his vision, his
hopes grew brighter and brighter, till in the full
assurance of faith he longed for the bosom of his
God. She was standing by his bed-side, on the
fourth day after his return—the moon was shining
mildly through the casement upon his pale and
death-like features, and the attending angel
seemed about to close the portals of mortality for-
ever. He spoke.—It was to tell her that his hour
was come. She could see his features brighten
in the moonlight, and a smile played upon his
countenance, he feebly articulated, "farewell"—
and his spirit fled forever.—The widow's tears
flowed freely at the recital of her woes—they re-
lieved her bursting heart, & she soon regained her
accustomed calmness and serenity. "I have found," she said, "that God is the support of the
widow and the fatherless"—he has never failed
me yet, and I trust he will never cease to be mer-
ciful." We kneeled together to our common Fa-
ther, & I left the cottage of the widow, with a heart
overflowing with the feelings which I loved.

REV.

For the Boston Recorder.

A DEEP LETHARGY.

Letter from an aged Mother in Israel, to a
Young Man, whom she heard had hopefully
experienced religion.

My dear young friend, I have of late received
very interesting intelligence from your dear
mother. One important article related to your-
self: she informed me you had recently been
emancipated from a deep lethargy, in which you
had long continued, and from which there was
great reason to fear you would never recover.
That your parents and friends, being greatly
alarmed by your situation, had earnestly applied
to the only Physician who was ever known to af-
ford relief in similar case; and that he had sent
a Practitioner, whom he retains in his service,
whose office it is to apply sharp caustics and other
powerful stimulants, to rouse those patients who
have thus fallen into deep lethargy. That he had
performed his office, and effectually awakened
you to a sense of your miserable situation, and
compelled you to beg the great Physician to come
immediately for your help. That she hoped he
had come and taken you, by your own consent un-
der his special care. Now, my young friend, I re-
joice in those glad tidings; yet I rejoice with
trembling; knowing that it is possible you may
grow weary of the prescriptions of your Physician,
and neglecting to follow them; you will certainly
relapse into your former lethargy, and your case
become far more hopeless than before. You will
find a disposition to your former stupor still
hanging about you through life, and a subtle en-
emy ever at hand to diffuse narcotics into your food,
your studies, and even impregnate the vital air,
and every thing around you, with the poisonous
effluvia. Oh then, my dear, be continually ap-
plying to your Physician for the antidotes which
will be effectual to counteract this mortal poison.
Prepare for a long, and (in many instances) pain-
ful process, for the cure of that dreadful moral
disease with which you are infected. It is a
deep radical disease, and the pregnant source of
all the evils we can feel or fear. I therefore urge
it upon you, my dear, to keep near your Physi-
cian; it is wonderful how fast our maladies prevail
if we cease only for a short time to follow his di-
rections. We must not fail to consult him morning
and evening, and earnestly and diligently apply
to his book of prescriptions, for the recovery of
health and security from danger. Permit me, my
dear young friend, to urge you with the greatest
earnestness to put yourself wholly & unreservedly
under the direction of this heavenly Physician. You
will find him the most wise, infallible and com-
passionate of all Physicians. You need him too as
a guide, and a guard amidst the innumerable en-
emies & dangers which surround you on every side.
May you be kept by the mighty power of God
& made a rich & lasting blessing to your parents,
the church and the world.

Thus prays your affectionate friend.

EARLY PIETY.

John — was from his infancy remarkable for
sweetness of disposition and appeared to be very
early under the guidance and influence of the Holy
Spirit. His mother was very fond of him; she
took great pains in teaching him to read, and used
to explain to him as they went on, the mean-
ing of many passages which he did not under-
stand. This taught him to think as well as to
read, and made him very much like to say his

lesson to her. One day, when he was between
four and five years old, he was reading to her in
the New Testament, and when he came to those
words, "The foxes have holes, and the birds of
the air have nests, but the Son of man hath not
where to lay his head," his eyes filled with tears,
his tender breast heaved, and at last he sobbed
aloud. His mother inquired what was the mat-
ter; but for some time John could not answer.
At length, as well as his sobs would let him,
he said, "I am sure mamma, if I had been there,
I would have given him my pillow."

When about a year older, on returning from
Church, he said to his aunt, "Were not you af-
fected with what the minister said to-day? you
know his text was, 'Ask what ye will and it
shall be done unto you'; and then you know,
aunt, he stood still for a while, and said nothing;
I thought it was to give us time to think what
we wanted:—what did you ask for, aunt?" She did
not answer his question but replied, "What did
you ask for, my dear?" He said immediately, "So
many things that I wanted came into my mind,
that I could only say, 'Lord thy will be done!'"

This prayer was soon answered; for, on the fol-
lowing Tuesday, this dear child was seized with
a fever, and before another Sabbath he died, and
we have full reason to hope, was taken to heaven.

Land. Exang. Mag.

Robert B. was a scholar in the S— Sunday
School for four years, but he was, as too many
children are, very inattentive to the instruction he
received from his kind teachers. About three
months since, he left the school of his own accord,
in consequence of his teacher having seen him
playing with a hoop after the school had closed on
the Sabbath. On Wednesday, Sept. 18, he was
sent on an errand by his father, and on entering
the doorway he fell down and instantly expired!

Oh that my young friends may be led, from the
above melancholy circumstance, to prepare to
meet their God. Life is uncertain, death is sure:
the present moment only is ours.—Jb.

THE RETROSPECT.

We make the following extract from the Retros-
pect, a little work written by a Lieutenant in the
Royal Navy, and reprinted in Boston for the use
of missions.

"A B. was a seaman belonging to my last ship
the C—. He was what the thoughtless part
of the crew called a jovial good fellow; i. e. he
was ever ready to take the lead in drunkenness,
swearing, filthy conversation, lewd songs, and
lewd practices. Religion and religious charac-
ters, were of course objects of his contempt.—
With astonishment he had seen some of his old
companions in vice, become new creatures; and
there were seasons wherein he would listen at a
distance to what was passing among the serious
men in the wing—seasons, wherein his conscience
smote and condemned him for the life he led.—
But he loved sin and was determined to silence
that conscience.—He therefore not only did evil
himself, but seemed to take pleasure in others
who did the same. In this spirit about two days
before his death, he went to one of his most pro-
fligate and favorite companions, and prefacing what
he had to advance with a volley of oaths, said,
'H. you know Mr. * tells us there is a broad
road and a narrow one, and you, you old—
and I are in the broad one?' This was uttered
with all that brave and apparent glorying in in-
iquity which is peculiar to fools, who make a mock
at sin.

The second or third night after this, his awful
declaration, I was ordered on service with some
other officers of the fleet, to reconnoitre the en-
emy's coast, &c., on which occasion A. B. formed
one of the crew of my boat. A full moon and
clear sky enabled the troops on shore to observe
our approach, and secret themselves behind the
rocks, until we were within pistol shot of their
concealment, when they opened a shower of mus-
quetry on us from a quarter we least expected,
and from which we could neither defend our-
selves nor fly, for a considerable time. At length,
when our bullets had a little subsided, and we had
retired somewhat further off, I enquired whether
any had received injury, and to my surprise & joy,
I heard nineteen out of twenty answer in the af-
firmative. But poor A. B. whose station was the far-
thest from me, made no reply. I saw he had led
go his oar, and was leaning against the boat's
side; I went to him and expressed my hope that
he was not much hurt; but he returned no an-
swer. His eyes were closed; and on examina-
tion, I found his heart had ceased to perform its
wonted office. For a ball had passed directly
through his brain, and as it were, in an instant,
had dismissed the spirit to give an account of all
the things done in the body."

Religious Profession.—"Men persecute the
people of God because they are religious—God
chastises them because they are not more so; men
persecute them because they will not give up their
profession—God chastises them because they have
not lived up to their profession."

AGRICULTURAL.

From the Boston Daily Advertiser.

CATERPILLARS.

Dr. T. W. Harris, of Milton, son of the Rev.
Dr. Harris, of Dorchester, has turned his attention
to the Caterpillar, which has been so destructive
to the Salt Marshes in this vicinity for many years
past, and has made a communication on that sub-
ject, to the Massachusetts Society for promoting
Agriculture, which was so satisfactory to them, as
well on account of the importance of the sub-
ject, as the careful, and judicious, and accurate
manner in which the investigation was conducted,
that the Trustees voted to publish the essay, and
to grant to Dr. Harris the Society's gold medal of
the value of thirty dollars. We shall not attempt
an analysis of his essay, as it will appear at large
in the Journal of the Society, in June next. The
first appearance of the perfect insect, the moth,
Dr. Harris states to be from the 1st to the 20th of
June; and the Caterpillars attain their greatest
size about the 1st of August. The most impor-
tant points of his communication to practical far-
mers, who have suffered so severely from this
scourge, are the preventive remedies, which seem-
ed to the Trustees so important, as to require an
immediate notice, in order that attempts might be
made during the ensuing season, before the pub-
lication of their next number. The saving of one
crop of salt hay would be of great importance to
the country bordering on the ocean. I was there-
fore instructed to pay this just tribute to the zeal
and industry of Dr. Harris, and to publish the fol-
lowing recommendations suggested by him for the
destruction, (or at least with the hope of checking
the ravages,) of this insect. Dr. Harris says,
"From observation, and experience, I would re-
commend the following plan, by which we may
lessen the evils we suffer from this enemy."
"First, to cut the grass early in July—and se-
condly, to burn over the marshes in March."
"In defence of early mowing, it may be said,
that it is the only way by which the crop may be
saved from those meadows where the caterpillars
have multiplied to an extent. The preceding history
furnishes the data from which to calculate the
best time for effecting this purpose."

"We have seen that the caterpillar is hatched
about the twentieth of June, and that its ravages
are continued seven weeks. If then the meadows
in our vicinity, are mowed about the 4th of July,
the Caterpillars, being small and feeble, will be
deprived of their means of nourishment, and being
unable to wander far, will die before the crop is
gathered in. By the process of making the hay
mow of the succulent juices are evaporated, and
the hay becomes so dry and hard, as to resist the
efforts of these little devourers. Thus we see the
black grass (the most valuable) by ripening early
is rejected by them; and the crop is saved."

"By the practice of late mowing, where the Ca-
terpillars prevail, the crop is diminished, innum-
erable numbers of Caterpillars and of Grasshoppers
are left to be dispersed upon the uplands to multiply
to perish in our barns and stacks, where they
communicate a most unpleasant flavor to the hay,
rendering it unpalatable to our cattle, and re-
sulting in a waste of fodder. My beneficial essay
This has been long practiced in New-England, and
a British province, abounding in salt marshes, and
is getting into use with us to the manifest im-
provement of the crops. By it, 'old fog' is con-
sumed, which becomes more important from con-
suming the preceding year. By this means the
we destroy innumerable eggs of Caterpillars and
and which, if hatched, produce a great increase of
our devouring enemies."

"The roots of the grass are not injured by being
cut by the ash-." On the contrary, they are fertili-
zed by the ash-."

Such are the simple, intelligible, and rational
suggestions of Dr. Harris—so simple and so reason-
able, and so easy of execution, that we should hope
that many, if not all owners of salt marshes, so
affected, will be induced to try them. They need
not reject the suggestion, because it may lead to
savor of book farming, nor need they fear the dis-
cussing which is attempted to be thrown, by one of
our brother farmers, in the western counties, on
"gentlemen farmers," of which he himself hap-
pens to be one of the newest recruits. Truly many
come from scientific research. The improvements
which have been made in other arts and other sci-
ences, have been chiefly derived from these sources,
and we hope Agriculture is not yet prepared to
reject the aid of Science, nor to disdain the efforts
which have been made by such men as Washington
Jefferson, Sinclair, Davy, and a thousand others,
although they may have been facetiously called
"gentlemen farmers." Per order, J. Lowell,
Corresponding Secy. Mass. Agr. Society.

HISTORY OF DANIEL.

JUST received, and for sale by R. P. & C.
WILLIAMS, Cornhill Square, the History of
Daniel, the prophet, the son of Joshua, King of
Judah. By Michael Smith, Minister of the Gos-
pel, Author of "the Beauties of Divine Poetry," &c.
&c. Designed for the imitation and amuse-
ment of young persons. March 23.

NOTT'S SERMONS TO CHILDREN.
JUST received, and for sale by LILLY & L.
MANS, No. 53, Cornhill,
Sermons for Children; designed to promote their
immediate piety. By SAMUEL NOTT, Jr.—Price,
50 cents. March 23.

NEW EDITION OF ANTHEMS.

JUST published and for sale by JAMES L.
RING, at his Music Bookstore, No. 2, Corn-
hill,—price, \$3.

Old Colony Collection of Anthems. Selected
from the works of the most celebrated authors, and
arranged for the Organ and Piano Forte, by the
Boston Handel and Haydn Society.—Third edition
improved.

The most popular anthems in the former edition
are retained in this improved edition, and the fol-
lowing pieces, nearly all of which have never be-
fore been published in this country, are now ad-
ded, viz.

Awake, put on thy strength, O Zion, &c.—Juda-
When the fierce north wind, &c.—Whitaker.
Thou didst not leave his soul in hell, &c.—Hamild.
The sun that walks his airy way, &c.

Row down thine ear, O Lord, &c.—Link.
Great was the company of preachers, &c.—Hamild.
Their sound is gone out into all lands.—Hamild.
Who is this that cometh from Eden? &c.—Hamild.
Hark! the vesper hymn is stealing, &c.—Hamild.
But as for his people, he led them, &c.—Hamild.
Teachers in Music and other admirers of
this science is requested to call and examine the
work. March 23.

THE MONITOR.

JUST published the March No. of the MONI-
TOR, a periodical work, intended particu-
larly for young people, and designed to "improve
the TASTE, the UNDERSTANDING, and the HEART."
This work is recommended to public patronage
by the following Clergymen in Boston and its vic-
inity, viz.—Rev. Messrs. Wm. Jenks, Seren-
E. Dwight, and Benjamin B. Wisner, Boston;
John Codman, D. D., Dorchester; and Warren
Pay, Charleston.—The price is \$1 per ann. pay-
able on the receipt of the first Number, or \$1.50
on the reception of the 6th Number.—Subscribers
names may be sent to Messrs. Cummings & Wil-
liard, No. 1, Cornhill, Boston. March 24.

BIBLE CATECHISMS.

FOR sale, by LILLY & EDWARDS, No. 53,
Cornhill.
Wilbur's Biblical Catechism, \$25 per 100.
M'Dowell's Bible Questions, \$3 a dozen.
Lincoln's Scripture Questions, \$4, 50 per 100.
Also, a great variety of Books suitable for in-
struction and Rewards in Sabbath Schools.
Just published the 4th edition of the In-
structor, a Spelling Book well adapted to Sabbath
and other Schools. March 22.

AMERICAN EDUCATION SOCIETY.

A Quarterly Meeting of the Directors of the
American Education Society, will be held at
the Hall of the Massachusetts Bank, on Wed-
nesday, April 9, at 10 o'clock, A. M.
On the day previous, at 3 o'clock, P. M., a Com-
mittee appointed by the Board, will attend at the
same place to examine the claims of such as may
apply for the assistance of the Society